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THERE is little in common between the progressives of a great party and the reactionaries in it, or between the spoils-men, the office-hunters, and the disinterested men who seek no favors and enroll themselves under a party name solely because of their belief in certain principles and policies. In recent years independence of party has grown at a rate alarming to the blind partisans, because machine and bosses have audaciously violated principles and misrepresented the voters. The same set of causes has tended to weaken and disrupt and divide parties, realign men and stimulate talk of new combinations. There are few differences between advanced Republicans and advanced Democrats nowadays, and fewer still between the respective reactionaries of the two parties.

The circumstances would hardly seem to favor an attempt to rehabilitate and reunite the Democratic party, to bury past differences, forget factional quarrels, and find a common platform for the radicals and the conservatives, the western and the eastern wings. Yet, pending more dramatic and more sweeping political changes, which cannot be hurried, all thoughtful men are disposed to welcome the attempt of a group of eastern Democrats to accomplish the task alluded to for the sake of better and higher politics. President Taft, who has never been a narrow partisan, has expressed his sense of the importance to good government of a "solid, harmonious, patriotic opposition." Many Republicans share this feeling, for the notion that one party has a monopoly of virtue and intelligence, and

the other a monopoly of folly and greed, is of course too absurd to be taken seriously.

Parties or groups, like individuals, may honestly differ on public issues, but whichever party secures power, the danger of abuse through ambition, love of office, arrogance and the like is sufficiently great to render imperative the existence of a watchful, capable, trustworthy opposition. In other words, government by party implies the existence of at least two parties equally capable to carry on the work of government.

The Democratic party has suffered a series of defeats and is admittedly disorganized and weak. The tariff question, the gold-and-silver question, imperialism, trusts and corporations, taxation and other problems have served to disunite it. Can harmony now be restored? Of course, convictions cannot be changed to order, but can the points of agreement be so stated and emphasized as to secure unity in spite of certain points of difference?

At a meeting at Saratoga leading and able Democrats recently discussed the situation and organized a state league to further the work of Democratic reconstruction and rehabilitation. The plan is to have similar leagues in the other states and to prepare for effective work in the next congressional campaign. After much earnest discussion a platform or declaration of principles was adopted which, it is believed, all Democrats can accept as an entirety even if they take exceptions to some particular planks. Here is the new platform in full:

A strict construction of constitutions, both state and federal, that the rights of the state and people, respectively, may be preserved.

Loyal support of the federal government in the exercise of all its constitutional powers; eternal vigilance in watching and detecting and vigorous and persistent opposition to any and all extensions of federal power that trench upon those reserved to the states or to the people.

A tariff for revenue only: no government subsidies to special interests, either directly or through protective tariff.

Equal and uniform taxation; taking no more money from the people than the just needs of government economically administered require.

The abandonment at the earliest moment practicable of our imperialistic venture in the Philippine Islands, first safeguarding their independence by sufficient guarantees.

Steady adherence to the principle of home rule and local self-government by the state and each of its political subdivisions.

Rigid economy in government expenditures.

Election of United States Senators by the direct vote of the people.

Reform in our registration and in enrolment laws, so that personal registration and enrolment shall be required in every political subdivision of the state.

Reform in our methods of election, so that each elective officer shall be the separate, deliberate and intelligent selection of the voters of the state.

Reform in our methods of nominating candidates for public office so that nominating conventions shall be composed of representatives directly chosen by the members of the party.

Reform in our primary laws, so as to give every citizen greater direct influence in naming candidates for office, and surrounding the primaries with such safeguards as will insure their honesty and providing the necessary time and legal machinery to insure the choice of a majority of the voters being respected and enforced in convention and committee.

No interference with the personal liberty of any citizen except such as is essential to secure the equal rights of all the citizens.

Taxation of corporations by the state alone, where their creation and regulation should remain.

A constitutional amendment authorizing the levy of a federal income tax.

Enforcement of federal and state laws against criminal trusts and combinations in restraint of trade.

There are planks in this platform that many Democrats do not accept; there are planks that many Republicans indorse; there are planks which are common to all progressives, and there are planks which have no relation to present and vital issues. But all this would be true of any honest party platform drawn up today. The fact remains that able, representative and upright Democrats, sinking personal opinions and differences of a minor character, have adopted a declaration which to them and others like them sums up the essential beliefs of their party as a whole. They have given their answer to the question, "What is a Democrat?" which has puzzled so many editors and thinkers. It will be interesting to watch the progress and success of the movement they have set on foot. So far they have met with much sympathy and appreciation, even from independent and progressive Republican sources.

Mr. Harriman and Railroad Policy

The death of E. H. Harriman ended abruptly and tragically an extraordinary career—extraordinary even for America, the land of “individualism” in industry, public service and finance, the land of opportunity and rapid accumulation of wealth. Fifteen years ago Mr. Harriman was scarcely known even to Wall Street or the leading figures in the railway world. Ten years ago he was one of the minor officials and organizers of railroad traffic. Six years ago he was the almost supreme dictator of the railroad world, the Napoleon of the industry, the recognized genius whose power was unlimited and whose resources inexhaustible. Later, certain of his stock transactions having caused apprehension and indignation, he became to many the most dangerous type of “undesirable citizen,” Mr. Roosevelt, in a piquant controversy, having so described him. He was under investigation by the federal government, and the commerce commission condemned certain of his speculations and “deals.” For a time he was in disgrace with the general public and defeat with humiliation seemed to be his predestined lot. But, with marvelous energy, self-control and will power, Mr. Harriman, though in poor health and sorely in need of rest, undertook a fight for his vindication. At the time of his death, at any rate, he had few detractors of authority, and legions of admirers and disciples. He had regained his position, and in the comments that have appeared since his removal from the scene only his services are dwelt upon.

Mr. Harriman was not a railroad wrecker, and he made his own millions and the profits for his associates and friends by improving lines, extending them, uniting them, furnishing outlets to thousands of farms and communities. He was a creator of wealth, and the immense system he built up is a monument to his constructive ability and tireless industry. His ambition was to consolidate still further, to absorb other feeders and lines, to establish a gigantic mo-

nopoly—subject, however, as he admitted, to government control and regulation.

But Mr. Harriman's methods, facilitated by general inflation and "boom conditions," are not approved by sound railroad men or by the public. To juggle with securities, issue them in order to secure control of rival lines, inflate their value, tax the producers of the nation in order to pay dividends and premiums on "water" or on the capitalized value of privilege and opportunity granted by states and the people—to do such things even with good intentions—is no longer to establish a claim on national gratitude. The new tendencies in politics and government aim at very different things—at railroad systems strictly controlled, at prevention of speculation in the securities of public utilities, at the regulation of issues of such securities, at publicity, enforcement of reasonable rates and equal treatment of shippers. The era of stock-jobbing operations, of rebates and discriminations, of lobbying and corrupt relations between railroads and legislatures, of favoritism and the fleecing of patrons, is past. If existing laws are still inadequate—and this seems to be the case actually, for there is evidence that rebates and discriminations are not unknown even today—new ones will be enacted. The Taft administration and the progressive elements in the two branches of Congress are pledged to enact additional railroad legislation the effect of which would be the outlawing of some of the practices whereby Mr. Harriman and his group, like other groups and interests, have secured vast transportation monopolies and realized huge fortunes—rewards far in excess of their services as captains of industry.



The Progress of Conservation

An unpleasant and confusing controversy between two sets of officials in the Taft cabinet and the departments presided over by the secretaries was for a time responsible for a great deal of vague apprehension as to the future of the conservation movement. It was believed and charged at

national congresses and in the press that Secretary Ballinger of the Interior Department was opposed to rigid protection of public land, public water-power sites and public rights, and inclined to favor private grabbers. Orders modifying Rooseveltian instructions as to the withdrawal of land from settlement and colonization were cited. Some indiscreet friends of Mr. Ballinger rushed into print with violent attacks on Mr. Roosevelt's alleged "lawless" practices and usurpations. All of which tended to bewilder and disgust the disinterested public.

But President Taft, after an investigation of various charges, completely vindicated Secretary Ballinger and assured the people that no grabbing of land or water power either had occurred or would be permitted to occur pending further legislation by Congress for the proper protection of national rights and national assets. Mr. Taft closed his judicial review of the case by saying that "he is the best friend of the policy of conservation of natural resources who insists that every step taken in that direction should be within the law and buttressed by legal authority." This was not a reflection on earnest and zealous officials like Mr. Pinchot, the chief forester, but a declaration of policy. If, however, Congress shall fail to enact necessary legislation, the question for the executive will be, as it is now, the use of discretion, to the utmost extent allowable, on the side of the public rather than on that of private monopolists or would-be monopolists of water power, timber, mineral wealth, etc. Meantime the citizens in sympathy with conservation are not sitting with folded hands. It will be remembered that some months ago a Conservation League was organized for the purpose of coördinating and efficiently directing the separate activities of various local and special bodies. That league found that its exact scope and objects were misunderstood, and that individual citizens were eager to join it. It accordingly retired in favor of a new body, the National Conservation Association, of which Dr. Charles W. Eliot, former head of Harvard, accepted the presidency. This association is one of citizens, and its

influence will depend on its numerical and moral strength. Membership is open to all, and the annual fee is low. The statement of the principles of the association is long, but the essential paragraph is as follows:

"We agree that the land should be so used that erosion and soil wash shall cease, and that there should be reclamation of arid and semi-arid regions by means of irrigation and of swamp and overflowed regions by means of drainage; that the waters should be so conserved and used as to promote navigation, to enable the arid regions to be reclaimed by irrigation and to develop power in the interests of the people; that the forests which regulate our rivers, support our industries and promote the fertility and productiveness of the soil should be preserved and perpetuated; that the minerals found so abundantly beneath the surface should be so used as to prolong their utility; that the beauty, healthfulness and habitability of our country should be preserved and increased; that sources of national wealth exist for the benefit of the people, and that monopoly thereof should not be tolerated."

Appropriate measures are urged on Congress, and these include legislation to diminish sickness and prevent accidents, to increase comfort and opportunity, for, according to the enlightened view of the association "human efficiency, health and happiness are natural resources quite as important as forests, waters, land and minerals."

The league can do much excellent work by exposing illegal grabs, securing needed measures from Congress, spreading its ideas and establishing branches in every section or state of the country.



The Taft Legislative Program

President Taft's 13,000-mile journey was undertaken for the purpose of explaining the administration's policies and plans to the people and of receiving ideas and inspiration from the people. The President's addresses at various "points" dealt with many questions—some of them old, politically speaking, and some new. It is the general verdict that Mr. Taft was candid and progressive throughout, although his speech on the new tariff was a severe blow to the Republican "insurgents" and the more aggressive revisionists of the West, as regards not its substance so much as its form. If there was any hope in reactionary circles

that the Roosevelt policies would quietly be abandoned by the Taft administration the tour must have completely dashed it. There is to be advance, not retrogression, albeit in methods differences have already developed. A careful reading of the presidential addresses discloses a very ample and elaborate program of constructive or remedial legislation. The next session of Congress will be a busy one, even though the tariff is for the present out of the way. Mr. Taft does not believe that additional tariff revision will be necessary or expedient in the next three years. The new act is fairly liberal, in his judgment, and we must wait for new facts and data to furnish a trustworthy basis for further changes in particular schedules. The tariff advisory board, of which Prof. Emery of Yale, a moderate tariff man, is chairman, will be expected to gather data at home and abroad and show us exactly where revision is still desirable or proper.

With the tariff out of the way there will be time and opportunity to deal with the other vital and important problems confronting the country. What are they? Mr. Taft's answer would seem to be as follows:

The creation of a special railroad or interstate commerce court to consider appeals from orders and decisions of the commerce commission, with final appeals to the Supreme Court. This is proposed in order to obviate delays and uncertainty, to secure relief instead of litigation under the railroad acts.

Increase and extension of the powers of the commerce commission, to enable it to pass on classifications as well as rates, on the adjustment of routes, on changes ordered by carriers without apparent reason.

Legalization of agreements among railroads as to rates and other matters, but only under supervision and control of the commission. If the railroads are to be further regulated and restricted, the idea is, they are entitled to some freedom in safe and legitimate directions.

Prohibition of railroad ownership of stocks of other lines—prevention of what may be called “Harriman-

ism." Railroads, in other words, must stick to their function and use their earnings for other than monopoly or gambling purposes.

Supervision and control of all issues of new bonds or stocks by railroads, to do away with inflation, fraud, incentive to reckless operation and bad practices.

Amendment of the anti-trust law to exempt labor unions from its provisions by expressly making it applicable only to combinations that aim at destroying competition and establishing monopoly.

Other and less important amendments of the trust act calculated to render it more effective and generally enforceable without affecting its value as a preventive of restraint of trade and competition.

Improvement of the corporation tax law, as soon as possible, by incorporating provisions for the taxation of the interest on corporate bonds. This amendment presupposes the ratification of the income-tax amendment to the Constitution, for at present a tax on interest to corporate bond-holders might be deemed a direct tax and as such invalid without an apportionment among the states—which is an impossible condition, practically speaking.

Enactment at the next session of a law creating postal savings banks, in accordance with the pledge of the Republican platform, in spite of opposition from bankers and others, who denounce the proposal as paternalistic, injurious, unsound and unnecessary. Here, certainly, is work for a number of congressional sessions. To some of the items in the above summary there will be offered determined opposition, but the progressives, while disappointed at the postponement of genuine tariff revision, will support the administration as regards the bulk of the program.

Food, the Farmer, and the City

That a "national food problem" should be seriously discussed in the United States at conventions of bankers, merchants and carriers is a remarkable fact. For instance,

J. J. Hill, in an elaborate address to the recent bankers' convention at Chicago, in speaking of our agricultural tendencies and the growth of large cities at the expense of rural communities, said among other "alarming" things:

We have almost reached a point where, owing to increased population without increased production per acre, our home food supply will be insufficient for our own needs; within ten years, possibly less, we are likely to become a wheat importing nation. The percentage of the population engaged in agriculture and the wheat product per acre are both falling; at the same time the cost of living is raised everywhere by this relative scarcity of bread, by artificial increase in the price of all manufactured articles, and by a habit of extravagance which has enlarged the view of both rich and poor of what are to be considered the necessities of life.

This is regarded by many as rather an exaggerated view of the situation. But there is little doubt that the time has come when our agricultural population must study the ways and possibilities of more intensive and scientific farming. The yield of wheat per acre, as we have said, has risen in many states, owing to better methods, government advice and aid, etc. But even now our average yield per acre is far below (not more than half) that of any European country that is not sadly backward and uncivilized. In a number of our states, moreover, there has been no progress in a decade in making nature supply our wants.

The improvidence of American farming, the mere "scratching" of the soil, may be explained in part to the youth of the country, the former abundance of land and other natural wealth, the carelessness of people who do not feel the spur of need and compulsory economy. But increasing population and the growth of manufactures, the exhaustion of the public domain, free to settlers, and like factors are forcing us to treat farming in a different manner, to turn to science and the light of old-world experience. For some years there has been a demand in the country for more and better agricultural colleges and secondary schools, and for an active propaganda among young men and women in favor of choosing agriculture as a career. This demand will be stimulated. The drift of farmers' sons and daughters to the cities has been regarded as an unavoidable evil, but it is not perhaps so unavoidable, after all. Educa-

tion and right ideals, supplemented by efforts to render rural life less isolated and more attractive socially, might check the tendency. Then, too, the necessity of placing immigrants of the peasant and laborer classes on farms instead of leaving them to the chances of casual jobs in the cities, is now keenly realized. The country can support enormous additions to our agricultural population, and the time has not come to talk of importing wheat and resigning ourselves to scarcity of food and dear prices. The time has come, however, to put more method and business efficiency into farming, gardening, tree planting, reclamation and irrigation.



Polar Exploration and Moral Standards

Before long the truth should be known regarding the extraordinary "polar controversy" which is raging in the country, and to some extent in Europe, at this writing. Certain phases of the controversy are not only unpleasant but nauseating. We may well doubt the value of any exploration which encourages sensationalism and malice, and which produces a crop of charges of fraud, quackery, venality, selfishness, corrupt commercialism, and the like. After all, the strictly scientific results of "discoveries" of the two poles—imaginary points on the surface of the earth—are not likely to be of great importance. Decades ago fantastic notions prevailed as to the possibility of land and treasures and astronomical glories at the north and south poles, but the labors, progress and achievements of modern explorers have practically established the certainty that there is nothing at and around the poles except shifting ice and water. What really remains to be ascertained is slight alike in quantity and quality.

Still, polar exploration requires exceptional courage, fortitude, patience, heroism,—qualities that are still rare in mortals. Discoverers of the poles are worthy of honor, reward and fame—provided they also evince moral qualities of a different order—integrity, generosity, breadth, high-

mindedness. The world will never honor explorers who care for money and glory more than for science, dignity, truth. The soul is nobler than the body, and moral worth is infinitely more valuable than physical courage. So much may be said by way of introduction to the deplorable Peary-Cook controversy.

The facts which caused the dispute and its developments so far are generally known. First there came the startling message that Dr. Frederick A. Cook, an American physician and explorer who had done creditable work before on polar expeditions, had reached the north pole on April 21, 1908. There was rejoicing and satisfaction everywhere, and America was proud of the achievement, which crowned the efforts and struggles of four hundred years or more. But some astronomers and geographers were skeptical, asked for proof and advised the people to suspend judgment. Dr. Cook claimed to have proofs, and promised to submit them. He was decorated by the Danish government, lionized and acclaimed, and given every benefit of the doubt.

Suddenly the world was again startled by a message from Commander Peary that, at last, after twenty years of work, he had reached the north pole—on April 6, 1909, a year later than Cook. Peary's claim was questioned by no one, and his account was in every way convincing. Cook and he seemed to have had similar experiences, and the success of either made that of the other probable. But Peary hastened to denounce Cook as an impostor—though without giving any proof. This was amazing and disturbing, and for a time it hurt Cook; but Peary's failure to furnish evidence, together with his attempt to prevent the general publication of his story by injunctions and threats created a reaction against him. He began to be criticized for egotism, pettiness, greed; he was censured for his treatment of his associates and followers on the expedition, in forcing them to return without reaching the pole that he might be the first white man—he had only a colored attendant at the last stage

of his march—to have seen and explored the polar region proper; he was criticised for his whole attitude and manner, which suggested unsportsmanlike sport rather than science and idealism. The ground Peary lost Cook gained, and many who were at first doubtful are inclined to believe that he accomplished the feat he claims to have accomplished.

But the controversy will not be ended in newspapers or in street talk. Scientific societies will demand proof—in the shape of records, observations, etc.—from both claimants and decide whether Peary alone or Cook as well reached the north pole. There would be glory enough for both, or even for a score of victorious explorers morally worthy of glory. Unfortunately, the outlook is for delay, litigation, wrangling and public disgust.

Meantime the efforts to reach the south pole are certain to be redoubled. England claims the "right of way" in that direction, and she is to have the opportunity coveted. Lieutenant Shackleford all but reached that pole early in the year, and now a new expedition is planned.



Radical Charters and Home Rule

We have had occasion to record the enactment of laws and the actions of cities and towns which indicated the steady progress of what is called "commission government." Scarcely a month passes without adding to the list of communities that have adopted this form of local administration. Kansas leads, probably, but many towns in Missouri, Colorado, Iowa, California, Oklahoma, and other states are adopting commission-rule charters.

What, however, is most remarkable about the movement is the way in which the problem of combining centralization of power with popular, democratic control is being solved. At first the "radicals" were inclined to distrust and fear commission government; they saw in it reversion to despotism, aristocracy and privilege. They thought that to do away with councils and division of functions was to encourage franchise-stealing, spoliation, job-

bribery and disregard of popular interests. But today the progressive and radical elements are among the ardent supporters of commission government, for they have annexed to it various provisions for "popular control." Among these are the referendum—especially on franchises and bond issues—the initiative in legislation, the recall of faithless or unfit commissioners during their term of office, restrictions as to contracts for public work, strictly nonpartisan ballots, etc. The recent commission charters—those of Grand Junction, Colo., St. Joseph, Missouri, and others—contain novel radical features. There is a tendency now to insert provisions for "preferential voting" or for voting for first, second, and third choice as to all candidates, in order to obviate the election of minority candidates.

The people are demanding efficient and honest administration. They are weary of corruption, graft, waste and spoils politics. They are willing to give fit men all the necessary power and authority to fight bribery and dishonesty, but they insist in retaining the final or ultimate control. They must have safeguards against abuse in the highest circles, against arrogance and usurpation. It is a fortunate thing that they have discovered the right machinery for the accomplishment of their double purpose. Democratic forms of commission government will continue to flourish and spread in the country.

NOTE AND COMMENT.

WHERE A WOMAN ACTUALLY PUIES A TOWN.

By her progressive and practical ideas, Mrs. Garrett Anderson, one of England's lady mayors, she being mayor of Aldenburgh, is giving a demonstration of the ability of women to manage public affairs. Mrs. Anderson was chosen mayor of Aldenburgh, a borough in Suffolk, in November. Her election was unanimous.

Mrs. Anderson's distinction as the first lady English mayor is the climax of her career as an advocate of woman suffrage. She and her sisters, Mrs. Fawcett and Miss Rhoda Garrett, have worked zealously in the cause.

Having studied medicine, Mrs. Anderson sought admission to the examinations of the Colleges of Surgeons and Physicians in 1860, but this privilege was denied to her. She obtained license in 1865 to practice from the Society of Apothecaries, and at the same time she obtained the degree of doctor of medicine from the University of Paris. From 1866 to 1890 Dr. Anderson was senior

physician in the Euston Road Hospital for Women. From 1876 to 1898 she was dean of the London School of Medicine for Women. In 1896 she was elected president of the East Angelican branch of the British Medical Association.

Prior to her selection as mayor Mrs. Anderson served twelve months in the council of Alderburgh.

THE TREASURES OF HERCULANEUM.

Prof. Waldstein, of Cambridge, speaking at a conversazione held in connection with the recent Conference of the Classical Association of Ireland in Dublin, insisted that the highest goal of education was culture—the love and pursuit of things of the mind for their own sake. The development of science in the past century (he said) had been wonderful, but the nineteenth century would be known for a proportional and similar advance in the historical sciences. It was only in our time that the past had become a real possession, the possession of their mentality, and the classical world was of all the greatest possession. No special study had contributed more to the knowledge of the ancient classical world from one point of view that was not previously known so thoroughly than the department of archaeology, the study of ancient monuments, and of the great art of the past. Excavations had opened up to us new splendors, it had given back two thousand years of which we had known practically nothing. No site, he proceeded, could so fully realize that enlarged conception of the classical world as could the site of Herculaneum. The treasures that had already been found, and, still more, those that they had a right to expect to find there, would prove those excavations to be fuller of the glories that ancient Greece had to give us than any other excavations. The great catastrophe of the year 79 A. D., so disastrous to the inhabitants, had been one of the greatest benefits to modern study; and so wonderfully was everything preserved that the buried towns of Campania promised greater yields to the archaeologist than all the great sites of Greece. The yield of bronzes alone was greater than all the yields of Athens, Delphi, and Olympia put together; and, when they came to manuscripts, seventeen hundred more or less complete manuscripts had been found in one villa alone in Herculaneum—a site which, he mentioned, was far more important than that of Pompeii, for it was better preserved, and the greater suddenness of the catastrophe there had meant that the inhabitants left everything untouched, whereas the inhabitants of Pompeii had had time to carry away many of their treasures, and in some cases even returned for others. Herculaneum was a cultured place—a summer resort for the wealthy Romans—whereas Pompeii was a small commercial provincial town. Continuing, the professor described the great international movement for carrying out the excavations (which would be costly, because there existed a modern town built over the site), and said that one day, when all was ready, the vulgar Chauvinism of the time in and stopped it all. The scheme, however, was not dead yet. Having shown and explained a number of slides depicting the principal discoveries, Prof. Waldstein said he had only given them some idea of the wealth they might hope for one day when Herculaneum was excavated. They would agree that there was hope for much more, and they ought all to unite in their efforts to bring to light the treasures which were the heritage of civilized life in the West.—*From The Educational Times.*



III. Roman Law and Early Christianity*

By George Willis Cooke

THE Romans had a greater genius than any other people for law and government, their logical development, and their practical application to the purposes for which they are created. The power of the father, and his control over the gens and family, were by them worked out more fully and consistently than by the Greeks or Hindus, for they did not shrink from the fullest application of these principles. Although the *patria potestas* or power of the father was logically and consistently developed by them yet it was inevitable that it should be modified as the result of economic and social changes. It was essentially a primitive idea, and belonged to tribal conditions. *Manus* or right of the hand grew with the growth of the communal control of land, and ceased when economic conditions brought about other forms of ownership.

Although a woman came under the hand of her husband more completely in Rome than elsewhere, yet she was not shut into the house or kept from contact with the world. In her house she was in control, the supreme house-mistress; and she was the companion and confidant of her husband, the friend of his friends, and free to come and go. In the early periods divorce was not allowed, but about the middle of the third century B. C. they became common and rapidly increased. One reason for this was that with

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the successful conquests, and the great extension of commerce, the Romans became wealthy and luxurious. Fathers no longer gave their daughters into the hands of husbands but provided them with dowries sufficient to care for them during life, and retained power of the hand themselves. The dowry could be used by the husband during the life of the wife, but it became hers on his death or in case of separation. This made her free of economic dependence on the husband, made separation from him an occasion of independence rather than of poverty and degradation; and led many women to seek this method of emancipation. When women ceased to pass under the husband's hand, retained membership in their own families, and came into possession of independent economic resources, their freedom was assured. These results had been secured when the Empire came into existence during the last century before Christ.

One of the earliest changes affecting the position of women was that determining the limits of eligibility to marriage. At first only a patrician could marry a patrician. Then the plebeians (of another and supposedly inferior race) were admitted to citizenship; and marriage with them was made legal. Peoples of other cities had extended to them the rights of citizenship and intermarriage. As the Empire grew, this process went on, extending to soldiers, the residents of foreign countries, and finally, in 212 A. D., citizenship was conferred on all who lived within the Empire. Marriage eligibility followed the extension of citizenship, not immediately in all instances, but as an inevitable result.

Another aid to the emancipation of women was found in the ceremony of *conferratio*, by means of which the woman passed into the hand of her husband from that of her father. This rule required that she should remain in his house for one whole year without an absence, in order that the marriage might become permanently valid. If she stayed away for three consecutive nights of twelve hours each, she was free from his hand, in case he permitted this absence. This limitation was gradually taken advantage of,

as the growth of freedom extended, with economic and other changes. By the middle of the second century B. C., about 150 to 175, manus had entirely ceased, by lapse and by statute. Indeed, even from an early period, in some instances, the wife was not withdrawn from her own family, and therefore was free from her husband's hand. The form of civil marriage used by the plebeians, called coemptio, gradually extended to all classes, after the plebeians were admitted to citizenship. It was a mutual purchase from the wife by the husband, and from the husband by the wife, of the right to each other's society and the bearing of children. As the result of these changes the early religious sanctions lost their force, and marriage became a contract in the last century of the Republic.

The process of emancipation for woman did not extend to all classes alike. It did not affect the position of those women who were held in slavery. Slave children followed the status of the mother, whoever was the father, unless he made special provision for them. A semblance of marriage was sometimes permitted, and regard was had to family interests; but for the most part little was thought of but the breeding of more slaves for sale or for toil. Among the poor, an ever-increasing class, family life was degraded, and had few of the higher sanctions. Emancipation for women resulted from wealth and luxury combined with disregard for family restrictions; and was, in considerable degree, the effect of that superiority to law which wealth may procure and combinations of capital demand.

The patrician women, however, had reached great freedom, influence and power. A combination of many circumstances had liberated them from the old tribal restrictions, and they could move about with the greatest freedom in society, on occasion exercised considerable political power, managed their own estates and business of whatever kind, could plead their own cases in the law-courts, walked and drove without escort and without veil, joined their husbands

as business partners, aided them in the government of provinces, studied philosophy, and wrote books.

Even from an early time girls attended school, they were given a fairly good education, and in the early Empire could pursue their studies as far as they pleased, with the aid of slave tutors and lecturers. Many women became thoroughly educated after the manner of the period, were adepts in literature and philosophy, especially among the Stoics. Roman women of the early days were noted for their virtues and for their wifely good sense and discretion. Under the Empire vice greatly increased, and the immorality of the women of the imperial court was notorious. In all periods, however, there were many women of judgment, noble moral qualities, true help-meets to their husbands, and of high-womanly excellence. Many anecdotes have been related of these women, showing their chastity, family loyalty, and lofty integrity of character. The Stoic women were not only virtuous, but educated, refined, and matronly.

The Roman law in its development was gathered into definite form in the twelve tables, underwent many legislative changes with the evolution of the national life, was codified by Gaius in the second century after Christ, and reached its height in the code of Justinian in the sixth century. So great was its perfection as an instrument of government that it became the admiration and the study of lawyers and statesmen everywhere, the basis of subsequent statutes and codes, passed into common law, and remains fundamental to modern legal ideas. Although Roman women passed out from under the hand with the passing of tribal conditions, and came into a large degree of freedom, yet the Roman conception of the family and of marriage continues in operation in no inconsiderable degree. The tradition of the headship of the man in the family still determines, in no small measure, the economic and political position of women in all countries to which that law has extended.

In Rome, as in other progressive countries, a process of constant change went on. The gens slowly disintegrated,

it was broken up into patriarchal families, and then the father lost his place of supreme control. The nation came in between the father and those in his hand and in his power, and it protected them from his unwise use of his mastership. With this change went on another, that divided the communal land of the gens into household estates, and then, by means of inheritance and the will, brought about individual ownership. This change in the ownership of land was a slow one, and took many directions. Lands secured from conquered peoples in Italy were taken possession of by the state, and rented to those who occupied them. Those who became rich through the wars of conquest, bought up the lands of those who did not prosper, and who were dispossessed; and vast estates, managed and cultivated by slaves, came to be very common. Financial corporations managed every interest, controlled the government, and caused the downfall of the Republic. The population was divided into three classes: a few wealthy and powerful citizens, a very large class of poor and dispossessed freemen, and a vast population of slaves.

In the process of disintegration and reconstruction tribal society passed into the house-community, then into the city-state like Athens or Rome, then into the Republic or federation of many cities and states, and finally into the world-wide Empire, first under Alexander, and then under Cæsar. These political changes were merely the organized form of subtler and more radical transformations of society itself, the nature of the family, the conditions of marriage, the causes of economic support, and even the forms of religion. In all early societies the position of individuals—men, women, and children—was determined by status, that is, by birth and the social position of the parents. This is what gave caste its place in so many ancient empires, what divided society into rigid classes, and what kept the individual to the calling or profession of his family. The present free access to all ranks, the right to pass from one grade to another, did not then exist. In large degree woman's position was determined by this law of status, this theory that woman

is weak and dependent, and can by no effort or advantage change her nature and her social condition. Her political status was once for all determined by birth.

About the sixth century B. C. tribal conditions and law had so far broken down that the old clan ideas, the bonds of blood and common descent, the communal ties of family and land ceased to be effective. Wars, commerce, travel, and other like influences of an economic and social nature, had mixed people together to such an extent, taken them so far outside the old associations, brought to their familiar acquaintance so many ideas from other countries, that the old bonds were no longer effective. A spirit of cosmopolitanism began to develop, perhaps at first a sense of nationality and the oneness of God. The tribal spirit was as yet so strong, however, that men keenly felt the need of a brotherhood, a fellowship, in which the individual could have an intimate membership, and from which moral support could be derived. The result was that there grew up in many directions associations of the like-minded, in which membership was voluntary. These associations were almost invariably religious, and yet many of them had an economic or communal foundation. They were sometimes brotherhoods of those following the same occupations or associations of the poor and slaves for mutual protection. In many of these associations, perhaps in all of them, women had a recognized place, and on a basis of equality with men.

Under tribal society each clan, gens, and tribe had its own divinities, its ritual, myths, and worship. Then the city-state and the nation, likewise, had its own religion, exclusively its own, with no admission of those of foreign birth. As the process of combination of tribes into cities, and cities into nations, went on, gods and worships were united, polytheism developed by this process of union or syncretism, and Olympus in Greece was the final outcome. With the growth of empire, the conception of a world-state appeared, and monotheism was seen to be a necessity by all men of comprehensive minds. People, land, worships, and gods all belonged together, formed one whole, in tribe and city

and national society. The new movement admitted of personal choice, gave exercise to free-will, and permitted what might be properly called conversion. The religion of one's birth need no longer remain that of one's mature years. Selection became possible, the like-minded sought each other, fellowships appeared based on inward attractions or on affinities of mind and heart.

Perhaps the earliest of these religious movements not based on tribal or national kinship, but on affinities of ethical and spiritual purpose, was that which resulted from the captivity of a small body of Hebrews in Babylonia. Their exile from national associations caused them to realize that God does not depend on land or city or temple, physical sacrifices or forms of worship; but on men and women obedient to spiritual laws. Their experiences led them to at least in part comprehend that a church is a fellowship of men and women serving God in loving fidelity to each other. Their new conception of religion is found in some of the Psalms and in the more spiritual of the Prophets. It resulted in a broader communism or a larger idea of nationality, a purer conception of the moral life, and a religion of spiritual idealism and practical fellowship in service and loyalty.

This change in religious attitude among the Hebrews, influenced by changes in economic and political conditions, is typical of what took place in all countries of the ancient world, each with characteristics of its own. In northern India Buddhism made its appearance, a protest against caste and other survivals from tribal society, and an attempt to organize men in the spirit of a deeper and broader human affection. Its philosophical and theological peculiarities, as well as the special form of organization it adopted, resulted from the conditions then existing in India; but behind them was its conception of a society based on good-will and the desire to escape from the evils of a sensuous existence. In Persia the worship of Mithras as a God of light appeared at about the same time, passed westward, and was established in Rome at the end of the first Chris-

tian century. It was a religion of light and joy, and brought fellowship to those of optimistic minds. Two other religions or cults were popular, the Orphic (Orpheus), coming from Thrace and Phrygia, while that of Dionysus was native of Boeotia. From Egypt came the worship of Isis and the mystical philosophy of life associated with her consort Osiris. The Jews carried their religion to Alexandria and Rome after the wars of Alexander, and to all the centers of population in the Roman Empire. Everywhere their teachings and their worship were embraced by many.

In all directions throughout the Empire there sprang up what in Greece were called *thiasi*, *erani*, or *orgeones*, voluntary religious associations, free to women, slaves, and foreigners, as well as to men of native birth, all with the same rights, managed by the members, and with priests who were either men or women. All races, classes, degrees of culture, and shades of individual opinion were drawn into these societies. The objects sought were purification, preparation for the next life, and fellowship with those of the same mind and moral purpose. The means used were ritual representations of the myths of Demeter, Isis, Orpheus, or Dionysus; solemn and impressive symbolic interpretations of the soul's experiences; and effective ethical teachings in the form of admonition, doctrines, and allegories. These societies used what may be called revivalistic methods, employed hypnotism and suggestion, and brought about trance conditions by means of furious dances, frenzied excitement induced by music and singing, and wildly ecstatic states of mind. We are told that "during the earliest centuries of Christianity, the mysteries, and the religious societies which were akin to the mysteries, existed on an enormous scale throughout the eastern part of the Empire. There were elements in some of them from which Christianity recoiled, and against which the Christian apologists use the language of strong invective. But, on the other hand, the majority of them had the same aims as Christianity itself—the aim of worshipping a pure God, the aim of living a pure life, and the aim of cultivating the spirit of brother-

hood. They were part of a great religious revival which distinguishes the age."*

These movements represent a tendency that was in operation for a thousand years, from about six centuries before Christ to nearly as many after. They were phases of the effort to pass from status to contract, birth or heredity as a social bond to voluntary aims, communism to individualism, state control to personal freedom. These tendencies, at least on their moral and religious side, found their amplest expression in Christianity, which finally took the place of the other societies, cults, sects, and worships, in one great fellowship. During the first centuries Christianity differed from all tribal and national religions of the ancient empires in being voluntary, personal, and revivalistic. It was a religion of conversion, in the sense that it required a new personal aim, a distinct choice on the part of the individual. Not race or class or sex or social condition was requisite to membership; but desire to lead a pure life in a fellowship of the like-minded.

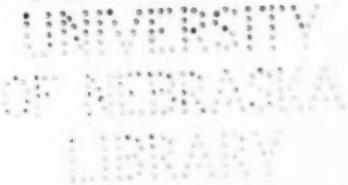
Women were admitted to the Christian communities on precisely the same terms as men. The moral demands of the new faith appealed to them strongly, and they gave it their earnest support. They took an active and highly interested part in the first churches, were among the first martyrs, and furnished the most zealous advocates of Christianity. From the first it was admirably suited to the needs of women, gave purpose and meaning to their emotional life, guided their instinct for family purity and social fellowship, and satisfied their demands for immortality. Paganism has been described as masculine, because of its aggressive tendencies and its emphasis on the life of competition and struggle. On the other hand, Christianity has been defined as feminine in its nature, because of its submissiveness and its altruistic preferences.

At the first, Christianity gave to women a recognition and an opportunity which had rarely come to them

*Edwin Hatch, "The Influence of Greek Ideas and Usages upon the Christian Church," p. 291.



Wall Painting of Roman Matron Playing an Instrument.





Draped Lady from Herculaneum. Greek, Third Century B. C.



Portrait of Greek Lady found in Egypt. The Portrait is Painted on Wood and Dates possibly from the Second Century A. D.



Santa Barbara, early Christian Ideal of Womanhood.
From the Sixteenth Century Painting by Palma Vecchio.

before. In the Gospels they appear to be as free and as active as men. It is true that they are not among the twelve or the seventy, but they are treated with as much respect, are as sympathetically dealt with as men, and some of the most important confidences and personal disclosures were to women. The Acts and the Epistles indicate that women were among the earliest converts and most deeply interested listeners. As is often the case with new movements, there was accorded to women, and they cheerfully accepted, a degree of freedom and activity, unusual to them. In Egypt, Phrygia, and other regions where mother-descent in some degree survived, women were active in teaching, became priests, and were leaders in the church. A notable instance of this kind is to be found in the Acts of Paul and Thékla, which records the activities of a young woman in Iconium at the close of the first century. She baptised, preached, and had a large influence. The Acts of Eugenia, written at the end of the second century, records the deeds and martyrdom of an educated woman in Alexandria. The martyrdom of Perpetua and Felicitas is one of the earliest and one of the most pathetic in the whole history of the church.

Elsewhere the activities of women were confined to the tasks of prophetesses or teachers, deaconesses, widows or charity-workers, and martyrs. In most of the churches they were forbidden to teach, they were required to wear a veil, not only in the church but in the street, and they were expected to submit peacefully to their husbands. In fact, the patriarchial conception of the family and the place of woman was yet in full force, with the modifications from its earlier demands. The wife was not in the hand of her husband in the old absolute sense, and the children were not under the power of the father. The head of the family did not have the right of life and death. Children were not exposed, but they were tenderly cared for and loved. The wife was cherished by her husband, and they lived together in moral and affectional equality. In many respects, however, the church revived the old patriarchalism, and the

wife was required to be obedient to the husband. As Christ was the head of the church, so must the husband be the head of the wife. This symbolism was brought into frequent use as demanding the obedience and even the subjection of women. In losing its more barbarian features the headship of man acquired a more subtle and powerful control over the moral and spiritual destinies of woman.

Girls were for the most part educated by their mothers, and the chief aim was preparation for the religious life. A few women were trained in the classics and philosophy; but the preference was for what is practical and devout. In the life of Jerome, and his relations to his female ascetics and students, we see what Christianity was in the fourth century. The Bible was largely studied, and theology received much attention. A more practical side of this life is shown in the relations of Chrysostom to his deaconesses, their lavish expenditure in the building of churches, and their devotion to the work of charity.

In proportion as virginity gained recognition, as it did in ever-increasing emphasis upon its importance, was the mother of Jesus exalted. This tendency began even in the first century, but did not reach its full expression until the fifth. In the early centuries the recognition of Mary was traditional rather than dogmatic; it was in a formative stage, that of accretion and development. At first Mary was regarded as chief of the saints, and as the leader in those intercessions the dead make for the living. Then she became the typical virgin, the counterpart of Eve, the symbol of the era of grace as Eve was of that of disobedience. It was maintained that man lost Paradise by Eve because of sensuous indulgence, but it was regained by Mary because of her immaculate virginity. This comparison and contrast of Eve and Mary was a favorite one in the early church, and almost every writer made use of it, as we may suppose was the case with the preachers of the day. For instance, Justin Martyr, writing during the first half of the second century, said that Eve, while yet a virgin, was corrupted by the lust of the serpent, and brought into the world

sin and death; but the virgin Mary, accepting joyfully the good tidings of the angel who came to her, gave birth to him who has delivered man from death.

Tertullian made use of the same argument, and said that as corruption came into the world through a virgin, so divineness had been recovered by another virgin. As death came through Eve, so life came through Mary, in order that the sex that had brought on humanity its ruin might be the means of its recovery. As Eve believed the serpent so Mary trusted the word of the angel Gabriel. It was the devil's word that caused Eve to bear Cain, and it was God's word that caused Mary to give birth to Christ. Origen said that as sin began with woman, salvation began also with a woman, in order that other women might put away the weakness of their sex.

This contrast between Eve and Mary is expressed in many forms, and by some writers is drawn out to great length. In the fourth century all the great Christian teachers praised Mary in the most exalted terms, and they greatly magnified her part in the redemption of the world. This exaltation of Mary, whatever its effect theologically, had a tendency to elevate the position of woman in various directions. It caused the Christian preachers and leaders to give an attention to the social, moral, and religious needs of women that had never before been accorded them. In Mary all women were glorified, as the Fathers continually said; and if they did not give to women the help they most needed, their spiritual welfare was the frequent theme of sermon and treatise. Chrysostom, Jerome, Augustine, and Ambrose discoursed at length of the mission and the duties of women, preached often to the women in their congregations, and frequently made them the subject of their homilies or their books. In no other period except our own has woman been so constant a theme for discussion, for praise or criticism, as in that of the fourth and fifth centuries, under the lead of the great Christian teachers of that time. This era had no scheme for social or political re-

form in behalf of women, for its attitude towards them was theological and spiritual in the fullest sense.

Such recognition of women, however, was not wholly new in form or intent. That the Christian glorification of Mary as the Mother of God was not merely a revival of the worship of the old mother-goddesses in a new form is very evident; but it is also certain that if Demeter, Hera, and Isis had not gone before, there would not have been for Mary such exalted recognition as was accorded her. It was when Christianity became politically victorious, when the great mass of the people had come into the Christian churches, that Mary obtained her place beside God and Christ. That which in the older time led to the worship of Demeter now led to the adoration of Mary. The recognition of motherhood as the tenderest of all human relations, that which is most sympathetic and nearest in its affections, was at the heart of the old worships; and it was at the source of the new honor accorded to maternal affection in the person of Mary.

If the Christian theologians had not been so exclusively dogmatic in their conceptions of God, they would have realized that their virgin Mother of God was the counterpart of many a heathen female divinity; and that the mother with the babe, the frequent theme of artistic interpretation in all lands, was in fact an almost universal human ideal. Isis, with the infant Horus, was as often represented in the tombs of Egypt as was Mary with the infant Jesus in the churches of Italy. There can be no question that the one was antecedent of the other, though it is not necessary to name Isis exclusively, for divine mothers were to be found in every country of the ancient world. When Nestorius demanded of Cyril that he should not make of Mary a goddess, the protest came too late, for such an adoration was profoundly essential to a world that had only a little while before ceased to honor and to worship Demeter and Isis. The primitive Mother of us All needed to be replaced by the new Mother of God; and men would have been lost without her. In the traditions of the time, that is, in

the sentiment and poetry of the age, the Mother held a place no other manifestation of Divinity could fill; and the people had what they desired, and what they thought they needed.

Such traditions run too deeply into the life of peoples to be put away by a change in religion or to be eliminated at the command of theologians. In Mary were revived some of the nobler features of the old goddesses; the traits in them which were most approved were combined and amalgamated into the most exalted type of ideal motherhood. She was the new chaste Artemis, the motherly Isis brought to life again, the sorrowing Demeter once more searching for her lost child. The majestic Hera, the beautiful Aphrodite, the gracious Cybele, also found in her new right to the admiration of the world. These tendencies, however, were not confined to those who had lived under the Empire; but worked themselves out among the barbarians as well. In the newer lands the old mother-goddesses of the fertility of the earth survived in two forms. To a very large degree they were retained in the beliefs about witches, together with the rites, customs, festivals, and powers attributed to them under paganism. This was largely the source of the hatred and the fear of witches, and of the rigorous attempt to abolish them. The more spiritual and ethical side of the worship of the mother-goddesses was transferred to the Virgin Mary; that which attracted the masses to them was now credited to her. "All the rich wealth of ideas which the primitive German associated with his ancient goddesses, he ultimately distributed over the Christian pantheon; many fell to the lot of local saints, others went to enrich his demonology; but not a few attached themselves to the person of the Virgin; and, under Western influence, she remains no longer the mere gospel outline of the mother of Christ, she attains all the richness of color which is characteristic of a primitive mother-goddess. She becomes a center of sex-emotion, and a symbol of archaic race feeling. She becomes a goddess of childbirth; with the ears of corn in her hand she stands as the deity of agriculture, springs and meadows are consecrated to her, the flowers receive

her name, and mankind flies for refuge under her mantle. She is the goddess of life and death."*

It should not be forgotten, in estimating the triumphs of Christianity over the Empire, as well as over the barbarians of the West and the North, that it rejected the community of blood and the bond of common country, the customs and traditions of the past, caste ties, and class distinctions; and established a community of all men on a basis of brotherhood and relationship to God. It withdrew religion from the state and political citizenship, and made it a mystic bond of union with Christ, one spirit with many members. Communism was revived, usury was fiercely condemned, wealth was deprecated, charity and common service were cultivated in large measure, and community of goods was widely practised. As the church grew, and came into closer relations with the state, these practises were abandoned, except for those who joined the monastic orders. Communism, abstinence from individual wealth, and the practise of charity, became the duty of those who withdrew from the world and lived for religion only. As a result the world became a duality, with the state for those who lived according to economic requirements, and the church for those who lived according to communistic principles. The cosmopolitan spirit was retained, and there grew up an empire embracing the world, and a church inclusive of all mankind. In a measure, therefore, the church itself became a duality, with one rule for those who lived withdrawn from secular life, and another for those who devoted themselves to family life and to the gaining of wealth.

*Karl Pearson, "The Chances of Death," Vol. II, p. 350.

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[Books listed in bibliographies may be ordered from Chautauqua Press, Chautauqua, New York.]

TO A CAT WHICH HAD KILLED A FAVORITE BIRD.**Agathius*

O cat in semblance, but in heart akin
To canine raveners, whose ways are sin;
Still at my hearth a guest thou dar'st to be?
Unwhipt of Justice, hast no dread of me?
Or deems't the sly allurments shall avail
Of purring throat and undulating tail?
No! as to pacify Patroclus dead
Twelve Trojans by Pelides' sentence bled,
So shall thy blood appease the feathery shade,
And for one guiltless life shall nine be paid.

*From "Idylls and Epigrams Chiefly from the Greek Anthology," translated by Richard Garnett.



III. The Pyramids and Sphinx---- Memphis and Heliopolis*

By James Henry Breasted

Professor of Egyptology and Oriental History, and Director Haskell Oriental Museum, University of Chicago.

CAIRO itself is the despair of the tourist with little time; but the long excursions to the ruins outside are much *more* costly in time, and cannot possibly be slighted. The pyramids are of course the lode-stone of all visitors. Indeed there is now a hotel under the shadow of Cheops' pyramid, and one can live in modern luxury with the ages looking so incessantly down upon him as to become a commonplace. The conventional world in white duck and picture-hats strolls indifferently all day long under the frown of Cheops' mighty tomb; the "honk" of the automobile and the shout of "Fore!" break the once inviolate stillness of this desert-necropolis; while the trolley-car drops hundreds of Sunday strollers to wander where once a vast solitude was peopled only with memories.

We cross the long Nile bridge in the midst of a throng of camels, donkeys, natives, and tourist-filled carriages, to find at the other end, on the west side of the river, the terminus of the electric line, with a car always waiting. Three-quarters of an hour we ride across the fertile Nile bottoms, southward parallel with the river and then westward, with the Gizeh pyramids rising ever higher on the desert plateau as we approach till we leave the tram at

*Copyright, 1909, by James Henry Breasted.

The first article of the series upon Egypt, entitled "The Nile Dwellers and Their Land," appeared in the September CHAUTAUQUAN; the second, "Alexandria and Cairo," in October.

its foot. We shall obtain the best view for orientation if without delay we climb to the summit of the Great Pyramid.

Doubtless the fatigue of the ascent will occupy an unduly prominent place in the memory of all who have never stood on the summit of this monument before. Breast high the rough courses of masonry rise one upon the other, and the climb is one requiring strength and agility. Few attempt it, or are at present allowed to do so without the assistance of Arabs who infest the place, and make a generous living out of the travelers, whom they drag, push, and pull to the summit. Weary and perspiring we seat ourselves on the topmost course and contemplate the valley before us. A pale and fading line of cliffs marks the distant horizon in the east, with the minarets of Cairo visible in clear weather. Stretching out before us is the alluvial floor of the Nile valley, green and smiling under the brightest of skies. From village to village, shaded by palm-groves which dot the plain, run shining bands of water, the irrigation canals which make this valley one unbroken garden of plenty. Far away toward the distant cliffs wanders a ribbon of silver, barely discernible from here, but recognized at once as the Nile. At high water it floods all this alluvial bottom, and splashes of its waters long afterward remain when the stream has dropped within its banks again. When the flood has reached its maximum in October, the waters cover all the valley except the villages, which for thousands of years have been built on slightly higher ground. They then appear like tiny islets on a vast inland sea, extending from these cliffs below to those on the opposite horizon. By December the subsidence is in full course, and a little later the fellahin are planting their fields, the irrigation of which they then continue, raising the water from the canals to their fields by means of the shadoof, a kind of well-sweep, such as our grandfathers used.

Nowhere but upon the summit of this great pyramid is there such a prospect of the most unlimited and prodigal wealth of life, to be viewed from the very heart of death.

For behind us and around us are the silence and death of the desert, a grey and yellow waste of billowy hills rolling on to the Atlantic two thousand miles away. As we look down we observe that the pyramid stands on the margin of the cliff, the face of which has been shrouded in the shifting sands which continually drift into the valley and encroach upon the cultivable soil. There you may stand with one foot in the green and the other in the sand, so sharp is the contrast to which we have referred. Commanding such a noble panorama of the valley, this was indeed a worthy burial place for a Pharaoh. The eye turns north and south following the winding margin of the vegetation, with the rich green of the valley on one hand and the yellow and arid earth of the desert on the other, as one might look down upon a battle-field, and discern the wavering line of combatants in deadly and uncertain struggle, now gaining, now losing, as the forces of life and death advance and recede. For hundreds of miles along this desert-fringe lie the vanished generations who inhabited this valley. It is thus in every sense a place of death. This pyramid on which we stand is but one, though the largest, of a mighty rampart of such tombs extending from Abu-Roash a few miles north of us, southward to Hawara, making a line over sixty miles long. Like those of Gizeh they stand for the most part in groups, with intervals between. Here on the north as we have said is Abu-Roash, while southward we discern group after group, till they disappear miles away in the distant haze of the desert. They represent dynasty after dynasty, and are the surviving witnesses of century upon century of history for 1,200 years. And yet the last of them was completed before 1800 B. C. Before each group, at the base of the cliffs, stood the royal city of the dynasty. Here below the Great Pyramid the fellahin plow their fields where once the residence city of Cheops stood. Thence through the waving green of the palms the people of the town looked up and beheld the vast shoulder of the pyramid frowning above the desert. There lay the departed god, as they regarded the Pharaoh. Over on the

west side of the town toward the desert was a massive granite portal, through which as a monumental gateway one could enter a long causeway of the heaviest masonry. The causeway was roofed, and mysteriously dark and gloomy within, as it rose with gentle slope sometimes for a quarter of a mile, always pointing directly toward the pyramid. Like a vast gallery or corridor it connected the royal city below with the pyramid above. Recent excavations have disclosed this causeway traceable throughout the length, and showing how the royal processions, passing up from the city, emerged at the upper end into the court of a splendid temple on the east side of the pyramid, facing the rising sun. In this temple the mortuary ritual of the departed Pharaoh was observed for many centuries after his death, being supported by income from endowments which he had established especially for the purpose.

We are standing therefore in a place where the Pharaoh was revered for ages. His priests were still maintained over two thousand years after his dynasty had passed away. The food and drink and clothing offered in the temple below, and the prayers uttered there in his behalf, were believed to be absolutely indispensable to the Pharaoh's existence in the beyond. The royal body within, and all that was erected to protect and maintain its life in the hereafter, were for eternity. It was in the effort to achieve eternal life in this way that all this vast structure and its elaborate appurtenances were wrought together.

The cap-stone of this colossus was four hundred and eighty-one feet from the pavement, and its base is seven hundred and fifty-five feet on each side. We clamber down and struggle around it through the sand. In so doing we have walked three-fifths of a mile around solid masonry covering thirteen acres. Let us recall that there are 2,300,000 blocks in the pyramid, each weighing on the average two and a half tons. These blocks were quarried on the other side of the valley several miles higher up stream, and were floated across the bottoms at high water. They had then to be dragged up the inclined plain to the plateau, and thence up

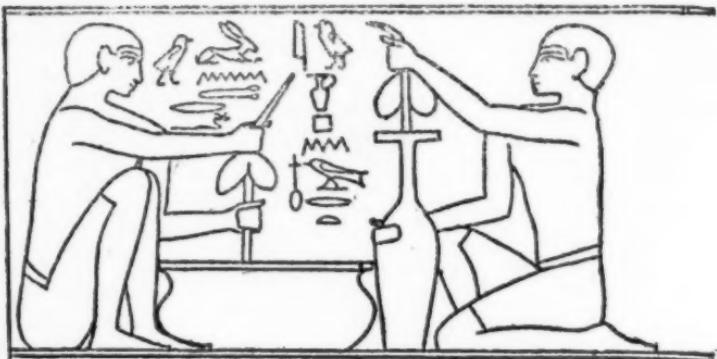
another incline to the level of the work on the pyramid. The marvelous accuracy of the work is as surprising as its bulk. The roughness of the present exterior, it should not be forgotten, is due to the fact that the Moslems of Cairo, the Mamlukes of the fifteenth century especially, removed the casing masonry, which sheathed the monument from summit to base in a magnificent cuirass of limestone, so exquisitely joined that the seams were practically invisible.

While these things and many others here may stir our wonder, we should not allow vague admiration for the monument to obscure its real significance; for the great pyramid is the earliest and most impressive witness surviving from the ancient world, to the final emergence of organized society from prehistoric chaos and local conflict, thus coming for the first time completely under the power of a far-reaching and comprehensive centralization effected by the all-controlling power of the Pharaoh.

We look westward and northward, and there are the lords of the Pharaoh's court, by whom he effected all this, grouped about him in the cemetery here, as they had been during the busy life, so much of which they devoted to the erection of their lord's colossal tomb. Their massive masonry tombs, known to the natives as "mastabas" are ranged in rank on rank, forming long streets where the drifting sand has gathered and covered them, filling the streets to the roofs of the tombs. These mastabas are like truncated pyramids, which indeed they are in embryo; for it was by placing one mastaba on another, in a terraced monument, that the pyramid form was gradually evolved. In the cemeteries along this desert we can trace the evolution of the pyramid step by step, through the ages that preceded the Third Dynasty, when the pyramid form was at last attained. This is indeed a city of the dead in which to meditate. We trudge through the heavy sand along these silent streets, and pause before a tall door-way of mighty limestone blocks. On either massive door-post the noble who sleeps within, or rather *below* the mastaba, is sculptured in clear relief, leaning upon his staff, as he was wont to do

on state occasions. Over him and in long columns before his figure are enumerated in beautifully cut hieroglyphs the titles and offices which he held in life. How many ghosts of a vanished world they summon forth, to him who reads them now! Perhaps he was Khufu-onekh, the royal architect who erected the great pyramid. His nearest neighbor with pompous complacency announces upon the door-post that he was hair-dresser to the Pharaoh; while at the door of the very next tomb we may find the name and titles of the grand vizier, that marvelous organizer of men, and iron task-master by whom all the resources of the state were systematically focussed upon the monarch's tomb, the pyramid of Cheops. What fascinating hours we might spend here, peeping into the lives of these ancient grandees,—lives of which they have put so much into this cemetery! But let us step through the door-way into the tomb-chapel beyond.

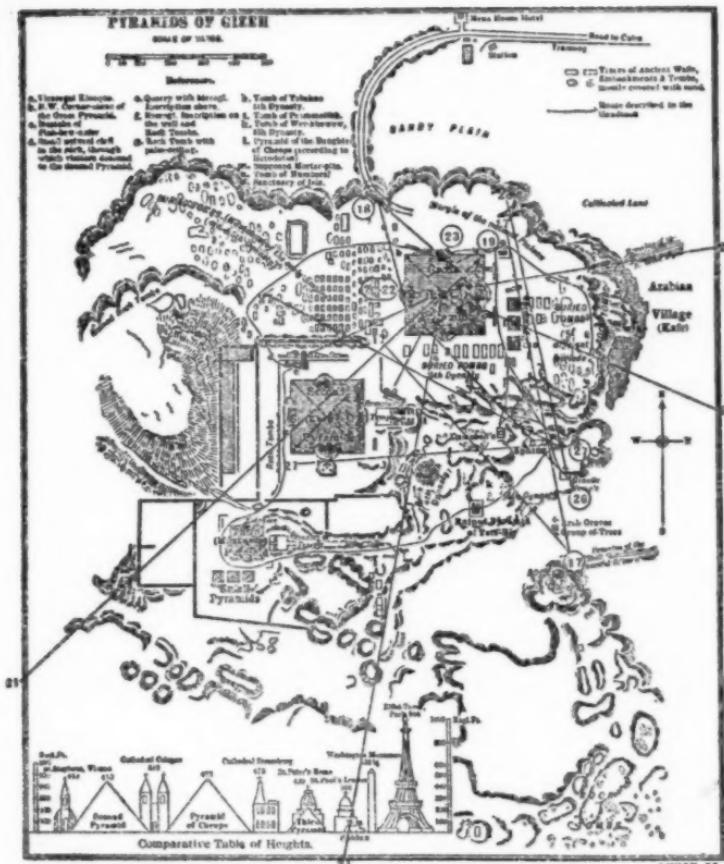
The hot glare of the desert fades behind us. As our eyes adjust themselves to the softened light, we discover that we have entered an oblong rectangular chamber, and in doing so we seem to have stepped back into the world which produced this ancient cemetery. All about us, peopling the walls, and still bright with the natural hues of life, are the scenes and figures among which the dead noble once moved. Here he stands inspecting his herds and flocks. There he walks among the harvesters on his great estates, and follows the donkeys to the threshing floor and the granary; yonder he watches the building of a row of large Nile barges and other craft intended to convey the produce of his estate to the market and the court; or again he inspects the artisans and craftsmen putting together graceful furniture, or shaping the exquisite and regal jewelry of which we have seen specimens in the museum. The sculptor and the painter have made these walls live with the life which had occupied the noble while on earth, and the cunning charms pronounced by the priest over these sculptures, were believed to be so potent that these scenes would all become real to him in the hereafter, and he would enjoy



Drilling out Stone Vessels. Scene from the Numerous Industries Depicted in the Chapel of a Mastaba-Tomb.

them as he had done before he departed. Then he could return here you ask? Yes. In the west wall we observe a tall door cut into the masonry. It is all a false door to be sure,—merely the representation of a door; but it leads into the world of the dead in the west, where the sun goes down. Thence this dead lord returns, and entering the chapel through this false door, beholds and enjoys again the scenes among which he had moved in the world of the living.

Unless this tomb has been robbed, which is almost always the case, this noble still lies far below us in a sepulcher chamber hewn out of the rock beneath the superstructure of the mastaba. A burial shaft leads down through this superstructure to the sepulcher, and here the body of the dead man was let down on the day of the funeral. Then it was closed up with sand and rubble to the very top, and for years afterward his relatives and friends came regularly to this chapel and placed in it on the offering tablet of stone which still rests before the false door, offerings of food and drink and clothing, which were to maintain him in the beyond, as the Pharaoh was maintained in his splendid pyramid-temple. Then his generation passed away; this chamber drifted full of sand; the tomb was forgotten and



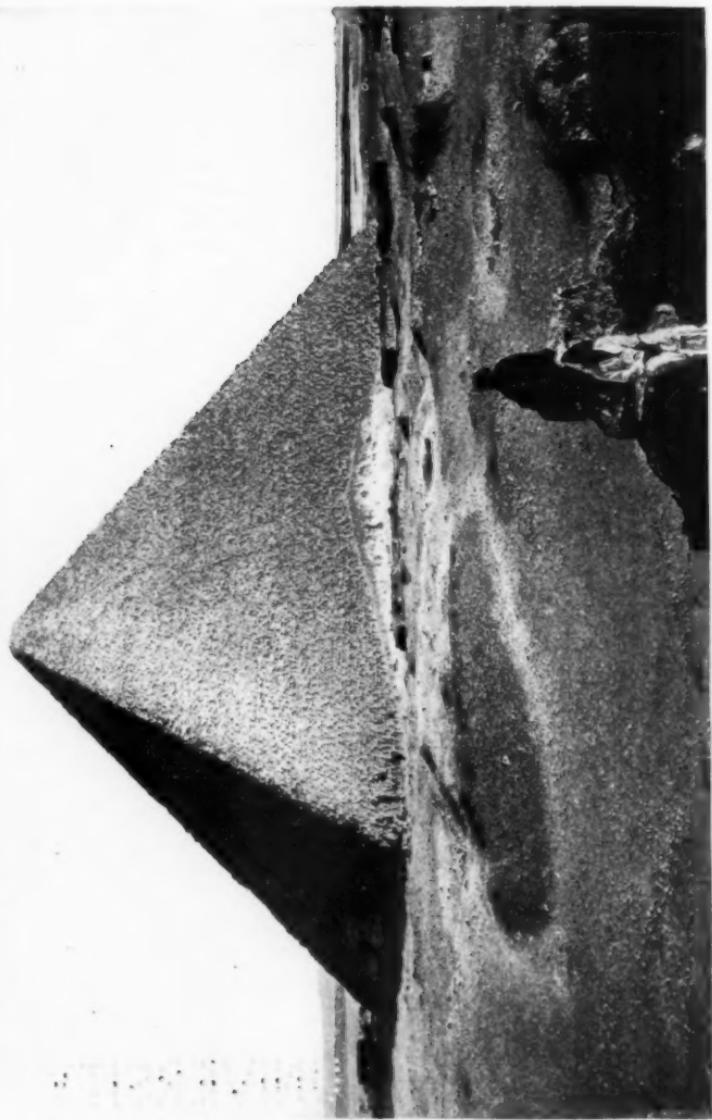
Plan of the Cemetery of Gizeh.

neglected, and the poor man might starve to death in the shadow-world! If he was rich enough, he avoided this difficulty by endowing his tomb with a presumably permanent income. This too in the course of generations was diverted to other uses, and it was only the bright pictures on these walls which saved him from hunger. There he sits in splendor with a sumptuous repast spread out before him and long lines of servants bringing further supplies. It is five

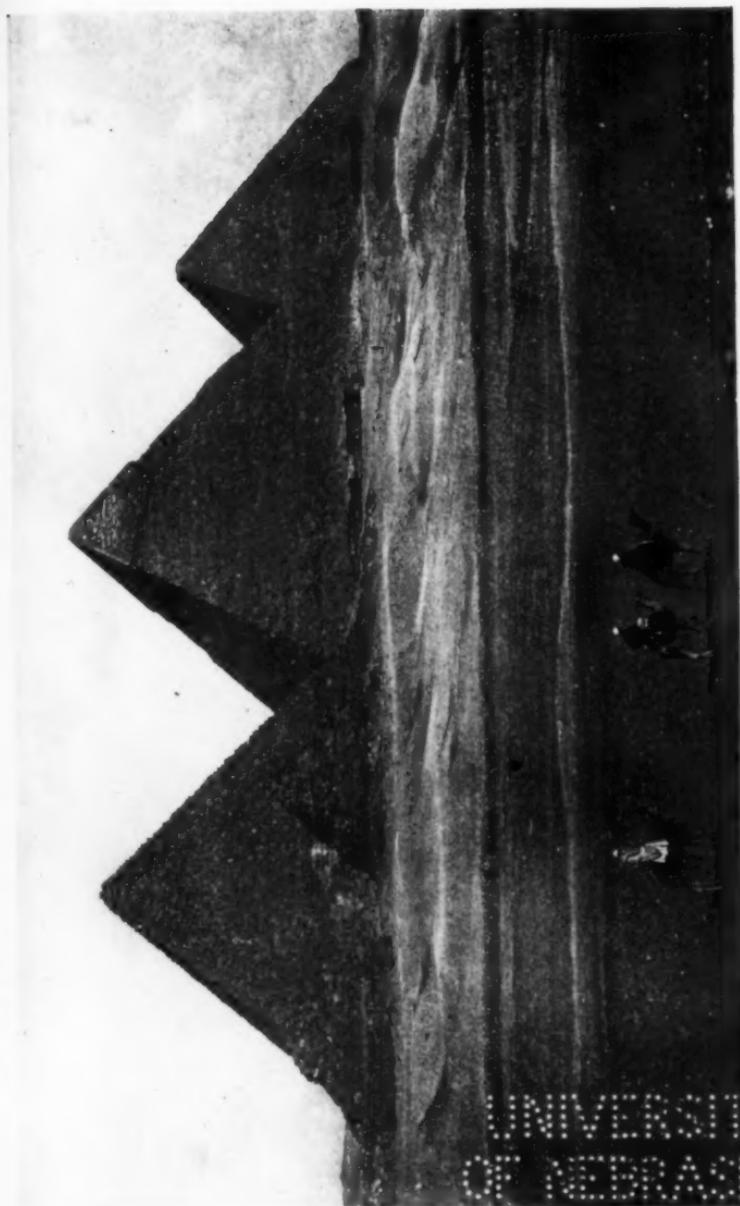
thousand years since he sat down to this elaborate dinner, and he has not yet finished.

We leave him in the soft half light of the cool and quiet chapel and step out into the blinding glare of the desert where the heat rises from the glowing sand to scorch the face. Yonder on the southwest of the great pyramid is that of Cheops' successor, Khafre, or as the Greeks said, Chefren. From the cemetery of the nobles all three of the greater pyramids of Gizeh stand out in a line directly across the observer's vision. Their respective dimensions can be most clearly compared from here. The second is within nine feet of the height of its tremendous neighbor, but the third and smallest is less than half as high as the other two. The overwhelming bulk is fairly appalling as they rise from the sands, sharply defined and plastic in the afternoon sun, as they are outlined against the eastern sky. As the eye passes from the largest to the smallest, it is like glancing down an epitome of the dynasty in stone, the waning power and resources of the monarch being clearly evident in the declining size of his tomb. They are human documents reflecting conditions in the palace and the treasury of this ancient state, the first great state in the story of man, expressing itself in such vast works as these at a time when Babylon was making the first rude efforts in building and in art, and laying the foundation in government for the development of the nation then still far in the future.

We toil on through the hot sand around the second pyramid. Glancing up the slope of the colossus, we notice that the finely fitted casing masonry forming the exterior, is preserved at the top, forming a small bonnet crowning the apex. "Small" seems the only word to apply to it, for so it appears in comparison with the huge bulk of the towering masonry beneath it. And yet that "small" bonnet of casing masonry extends for a hundred and fifty feet down the sides of the pyramid. As we round the base on the east side, we come upon the remains of the sumptuous granite temple which once served for the Pharaoh the same pur-



The Great Pyramid of Gizeh from the Cemetery of the Nobles on the Northeast, looking Southwest. Opening of the Pyramid Discernible on North Side. Mastaba-Tombs of Nobles half Buried in Sand on West side (right) of Pyramid.



Khafre (Chefren).

Menkure (Mycerinos).

Khufu (Cheops).

The Pyramids of Gizeh from the Desert on the Southwest, looking Northeast. (The Great Pyramid on the right is reduced by perspective and because it stands on lower ground.)



The Pyramids of Gizeh and the Inundation from the Cairo Road,
looking Southwest.



First (right) and Second (left) Pyramids of Gizeh from Southeast.
In foreground granite portal of causeway leading up to
temple of Second Pyramid. Rubble masonry is modern pro-
tecting wall. Exterior of portal is enveloped in sand and
causeway is entirely covered.



Tourists Climbing the Northeast Corner of the Great Pyramid.



Great limestone blocks at Northeast Corner of the Great Pyramid.

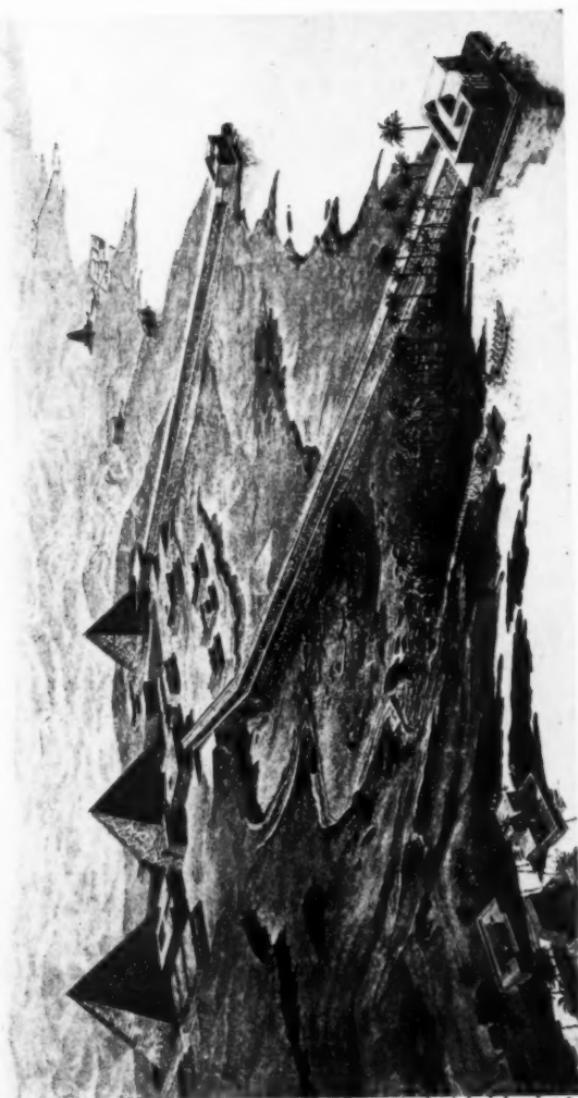


Second and Third Pyramids of Gizeh from the Southeast; showing cap of casing masonry still surviving on summit of the Second Pyramid.

110



The Pyramids of Gizeh through the Palms from the Southeast.



Restoration of the Pyramids of the Fifth Dynasty at Abusir, showing temples attached to pyramids, the causeways leading up to them, and the monumental portals below at water's edge in time of inundation (after Borchardt).

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View from the Summit of the Great Pyramid East over the Valley
of the Nile.

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Second Pyramid with Crown of original casing Masonry as seen from Summit of the Great Pyramid.

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The brick Store-Chamber of Pithom, the City Built
by Hebrew Bondsmen.

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Khufu's Sarcophagus, broken by Robbers, in the Sep
ulchre-Chamber of the Great Pyramid, Egypt.

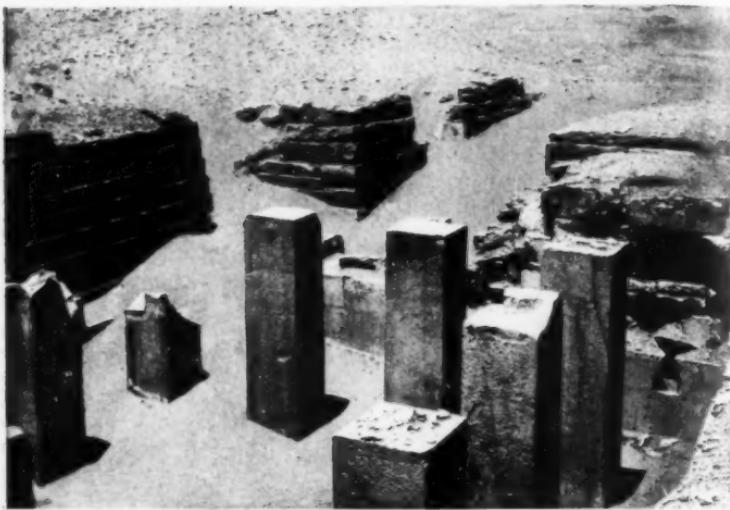
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Quarry Chambers of Masara whence came the blocks for the Great Pyramid, Egypt.

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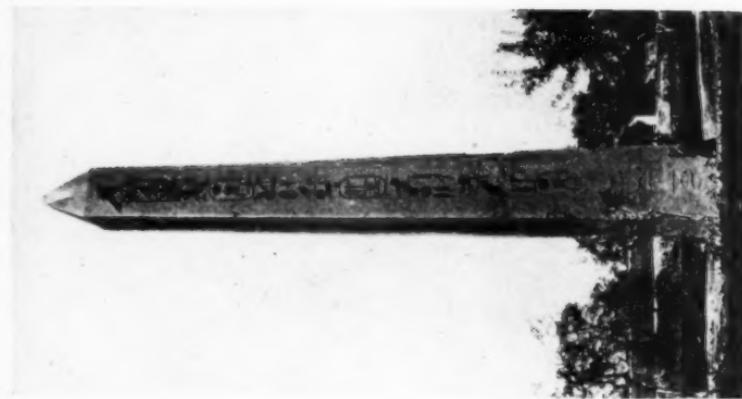
Pillars of Chapel of Mastaba-Tomb of Tiy, a Noble of the Fifth Dynasty. The roof has fallen in. Beyond note the exterior ends of three mastaba-tombs, buried in sand.



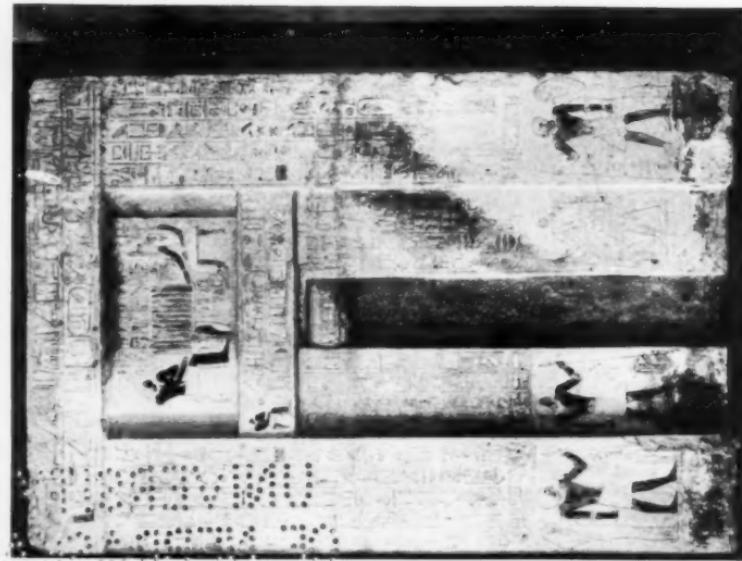
Wall Reliefs from interior of a Mastaba Tomb-Chapel. The deceased at the right; before him scribes writing and herdsmen bringing up cattle and fowl.



The Great Sphinx of Gizeh. The masonry of the Paws is Late Repairs. The native stands on the tablet bearing the story of the Prince's Dream.



Obelisk of Sesostris I at Heliopolis.
Twenty-first Century B. C.



False Door from the Chapel of a Mastaba-Tomb. It is of limestone, painted in bright colors and is twelve feet high.

poses as those which we found so evident in the chapel of the noble's mastaba-tomb. Standing before this temple, the line of the ancient causeway, which led up to it from the royal town below, may be discerned, though the remains of the causeway are now buried in sand. We follow it down, and ere long the contours of a colossal head, with back toward us, rise above the margin of the plateau. It is the Sphinx. As we descend the causeway terminates abruptly in a massive granite structure, with alabaster floors. This is the gateway at the town-end of the causeway, down which we have come. It is this monumental portal which is commonly known as the "Temple of the Sphinx" with which it, however, had nothing to do. We have entered the precincts of the ancient royal city, within which the splendid gateway once stood. As we look southward across the lower level of the sands below the plateau we can still discern a section of the southern wall of the now vanished town.

Here on the crest of the cliffs above the granite portal, and looking far out over the site of the royal town and the valley beyond, to the rising sun, lies outstretched the Sphinx. The Arabs call him "Abulhol" or "Father of Terror," and many are the legends which have clustered about the monster. We can to some extent dissolve the mystery with which he is enveloped. He is but one of many of his kind, and unique only in size. The lion was a constant figure or symbol of the Pharaoh both in Egyptian art and literature. Symbolic portraits of him were thus very common, in which he is depicted as a lion with a human head, displaying the features of the Pharaoh. Here extending out into the town of the Fourth Dynasty, was a high promontory of rock, and it occurred to some Pharaoh or to some genius among his artists, that this was an unparalleled opportunity to create a colossal portrait of the Pharaoh overlooking the royal town. There they cut him from the limestone cliff of which he is still a part, and there he towered above the houses, chateaus, and palaces of the royal



Fallen Granite Colossus of Ramses II at Memphis. The Palm-Grove Grows on the Ruins of the City.

city. Unfortunately we are unable to determine with certainty which Pharaoh was the creator of the monument.

For ages it has been encumbered with sand. Between the paws and against the breast is a huge stela of granite, bearing a folk-tale of the monster's early discomfiture at being thus smothered. A young prince of the royal house in the fifteenth century B. C., when the town here, then some 1,500 years old, had doubtless long since fallen into ruin, was hunting in the vicinity, so the story runs. Weary with the chase, he fell asleep at noonday in the shadow of the Sphinx. The people of that day, probably nearly 1,500 years after the creation of the statue, regarded it as the colossal image of a god. This god now appears to the young prince in a dream and promises him the crown, if he will but command that the sand be cleared away. The prince of course consents, and having fulfilled the god's request, is made king, the Pharaoh, whom we know as Tutmose IV. Unfortunately the conclusion of the narrative has broken away,

so that the detached mention of King Khafre's name in the last line does not convey any definite statement as to whether or not he was the author of the monument. This is therefore the mystery of the Sphinx: we do not know who was his maker. For ages he has reared his mighty head above the sandstorms; millennia of war and revolution, of growth and decay have surged about his very feet, but always impassive, imperturbable, impenetrable, he has looked out upon these scenes, indifferent alike to man and nature, till he has become to all mankind the very embodiment and expression of the subtle mystery of age, the riddle of time. If only importunate hawkers of antiquities, and photographers who want to photograph us at the base of the Sphinx for the benefit of our friends at home, and donkey-boys, and camel drivers who proffer their animals for the ride back to the tram,—if only all these could be banished and we might lie here in the warm sand for hours and gaze our fill upon this landmark of the ages! Noise, haste, and the Sphinx are ill-consorted indeed. We have only time to consult the guide-book and learn that the sacred serpent which once crowned the head was seventy feet from the pavement, while the vast body from the buried tail to the tip of the forepaws is one hundred and eighty-five feet long.

We return for a visit to the interior of the Great Pyramid. Adjectives have long since broken down; we are silent and subdued. The spell of the mighty world among the scattered wreckage of which we are walking, is strong upon us. Across the vast black shadow of the Great Pyramid, stretching far athwart the plain, as the sun sinks, we move along the sands, feeling ourselves but mere specks in the illimitable sweep of the ages. We see ourselves against the background of all time and we shrink to nothing. Here lies a king who has embodied the power and the spirit of his age in one supreme monument, as enduring as the earth itself, furnishing to all ages and to all mankind the very symbol of stability. There on the north side where the enormous beams of limestone rise in a pointed truss above the square black entrance, framing the gloom of the interior

they carried in his body five thousand years ago. We might have followed them in on that dark day, just as we enter now. The splendid coffin of cedar of Lebanon slides slowly down the low entrance passage, then rises in a second long ascending reach, which suddenly broadens and swells into a magnificent soaring gallery, a sumptuous hall of tremendous masonry, retreating far upward into the gloom. When it has reached the top, the coffin is dragged through a door, passes a small ante-room, and rests at last in the spacious mortuary chamber of granite, engulfed forever in this vast sea of masonry. Above, below, and all around us, hundreds of feet of masonry separate us from the bright Egyptian sunshine. Two slender channels a few inches in diameter pierce the mass and connect the king's chamber with the world of light outside. Through these orifices his soul may pass in and out at will. And so, lying in the massive granite sarcophagus, with rolling clouds of incense and solemn ceremonies, the priests and officials leave him to the ages. As they pass out, the workmen under direction of the architects, let fall four enormous portcullis blocks in the ante-chamber; at the foot of the ascending passage below the grand gallery, they drop into place successive plug-blocks of granite filling seventeen feet of the passage. The workmen, having thus as it were "bottled" themselves in, escape through a secret well, which leads them down and then up again beyond the obstructions. Emerging to the daylight, they close the entrance passage from without, with a block so cunningly fitted that it is not distinguishable from the other casing masonry of the slope.

Had we remained in this chamber until probably the eighth century A. D., we might have seen the Moslem robbers forcing their way into it, smashing off the corner of the great sarcophagus as we find it now, and exposing the august head still splendid in the gorgeous regalia of gold and jewels with which he was laid away, and which the spoilers now snatch from his royal person, tearing off the wrappings and mutilating the body in their greedy search for more. And this was the end of the labor, the infinite toil,

which exhausted all the organized efficiency of a great nation, to preserve the body of the ruler, and thus secure him eternal life. The chamber is now the abode of bats, whose foul odors seem as dense as the gloom and as oppressive as the overpowering heat of the place; and yet has not this husk which so long enveloped the body of the great king, secured him an immortality far greater than that of which he and his counselors dreamed?

Slipping and sliding, and grateful for the strong arm of the Arab guide, we shuffle down the long gallery, through the small passage below, and passing through the tunnel of the robbers, as they mined around the plug-blocks (which are still in position), we crawl carefully up the descending passage, and feel once more the primeval air and the glowing sunshine of the desert.

It has been a strenuous day. The wise traveler will spend the night at the Mena House, just below the plateau, order donkeys for an early start the next morning, and then with lunch baskets and water bottles, will ride southward along that incomparable stretch of desert margin from Gizeh, past the ruined pyramids of Zawiyet el-Aryan and Abusir, to Sakkara. It is, nearly all of it, the cemetery of ancient Memphis which lies in the valley below it. Mariette's old house, still standing, suggests the beginning of modern discovery here, and especially the Serapeum, where were buried the sacred bulls of Memphis, as Mariette found them in deep, long galleries resting in huge granite sarcophagi which fill great niches distributed on each side along the galleries. We could spend days in this vast cemetery, haunted with memories, and still telling many a story of the life that once filled the streets of the vanished city of Memphis below. As we descend the slope to the valley, leaving the desert behind, we enter wide palm-groves, and here stretching for miles are the scanty ruins of Memphis, the once splendid city. We ride by the prostrate colossus of Ramses II, which once embellished his temples here, or now and then we discern fragments of sun-dried brick wall, which were formerly dwellings of the town. Fields and pools of

watter, irrigation canals and dykes, alternate with squalid villages, scattered far and wide where the sumptuous building of the city rose.

Still less of ancient Heliopolis survives. A drive of eight miles northward from Cairo brings us to the site. A row of low mounds marks the line of the old city wall on one side, and a single obelisk, the oldest in Egypt, shows us that here was the entrance of the temple. Nine hundred years later than the Great Pyramid, Sesostris I (a little after 2000 B. C.) in the age of the Hebrew patriarchs erected this obelisk. Here too stood the obelisk, erected five hundred years later by Thutmose III, which was removed by the Romans to Alexandria, but which now stands on our shores in Central Park, New York.

These two cities, Memphis and Heliopolis, like all the other cities of the north, were too exposed to the invader to escape the storms of war. The Moslem builders of Cairo then found the surviving buildings invaluable quarries from which to secure the stone they needed. As far down as the twelfth century of our era the Arab writers speak of Memphis as filled with a host of marvelous monuments, but under the attacks of the Saracen architects of Cairo, the walls and buildings slowly melted away, as the great memorials of Rome have done under a similar process.

FOR BIBLIOGRAPHY ON EGYPT, SEE PROFESSOR BREASTED'S ARTICLE IN THE SEPTEMBER CHAUTAUQUAN.



III. Chaldaean and Assyrian Architecture*

By Lewis F. Pilcher

Professor of Art in Vassar College.

THE attention of students of the world's early civilizations has long been attracted toward the remains of the monarchies of Chaldaea and Assyria, but during the past decade interest has been additionally stimulated by the remarkable results that have followed the excavation of Nippur and adjacent sites. The finds there disclosed have helped in a wonderful way to substantiate the historical relations of the Bible. Then, too, many historical personages and events have been added to our knowledge. Especially interesting is the record of the barbarian Lugalzaggisi, the Alexander of his day, a world conqueror who subdued the whole peninsula between the Persian Gulf and the Mediterranean Sea, and overcame the Accadian-Sumerians of lower Mesopotamia, the name given by the Greeks to the district between the rivers Tigris and Euphrates.

His appreciation of the advanced civilization of the conquered people is attested by his adoption of their religion and erection of the temples in honor of Bel. This despot made many public improvements and patronized art and science. All this happened 4,500 years before Christ, a full thousand years before Egypt appears upon the historic horizon under the first dynastic King Menes (basing our Egyptian chronology upon Dr. Breasted's date for Menes 3400 B. C.)

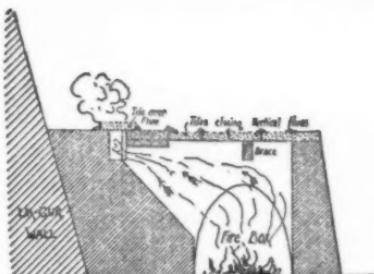
*Copyright, 1909, by Lewis F. Pilcher.

The first article of this series "Egyptian Architecture—Origins," appeared in the September CHAUTAUQUAN; the second, "Egyptian Architecture—Concluded," in October.

The civilization that Lugalzaggisi overcame enjoyed a theistic religion in which good or evil spirits were subsidiary to personifications of natural phenomena. The barbarian victors appear to have cherished a belief in an abstract divinity. The mixture of the Sumerian with these foreign influences produced the civilization known as the Chaldaean. Nippur was the great center of culture of this ancient world and remained the metropolis through the reigns of Ur-Gur, Sargon, Ashurbanapal, and intermediate sovereigns until it was sacked 2200 B. C. (*circ.*) by the Elamites. Its successor was Babylon. About 2000 B. C., the period of the second Oriental invasion of Egypt, there was an emigration movement toward the north, which consolidated into a separate power under Assur. A capital city, Nineveh, was founded upon the banks of the Tigris and the land, after its first ruler, was called Assyria. Conflict with Egyptian expeditions, led by the rulers of the eighteenth dynasty, undermined the Chaldaean strength. Assyria's power grew proportionately, and finally rendered the older civilizations tributary. Until the second century the Assyrian Empire flourished, adding province after province. However, governmental looseness developed, petty states revolted, and a continuous war of subjection had to be carried on. Finally Babylonia, allied with Media, overthrew Nineveh. This second Chaldaean kingdom was not destined to long exist for in 538 B. C. the province of Persia, under the leadership of Cyrus, revolted and before his determined attack Babylon fell and the star of the Persian Empire rose ascendant.

General Character

The Chaldaean architectural styles were continued and developed by the Assyrians. Both monarchies were open to the same restrictions in building, the scarcity of timber and difficulty of obtaining good stone for structural use. The necessity of evolving a constructive system adapted to the use of the available material resulted in the development of a style, the basic element of which was the arch. There was an abundance of clay in Chaldaea, an alluvial

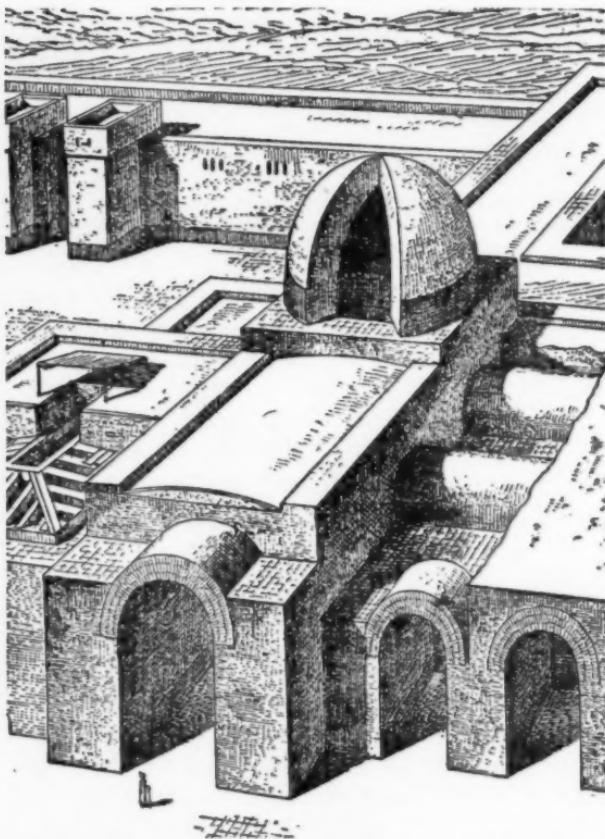


Right away this covering of green brick must have been an arch form, same as today.

Section of Babylonian Baking Furnace in use (Time of Abraham) showing how Brick is brought in direct Contact with Fire. (Fig. 1.)

deposit, but practically no stone. The exigencies of locality forced the early Mesopotamian settlers to build their structures of brick. The discovery of the fact that exposure to fire hardened the brick made possible the manufacture of a structural element that would stand exposure to the weather. In firing brick it (Fig. 1.) was observable that under the effect of intense heat the exposed surfaces were converted into a material having a glossy texture of vitreous structure. Vitrified brick and enameled tiles marked the adaptation of this discovery.

With building material such as described, the logical procedure is clear. The erection of a core of sun-dried brick and a protective revetment or envelope of burnt brick furnished the walls. To roof the corridors or rooms, the bricks were assembled on a curved form of wood. The bricks being inelastic material and in compression exerted lateral pressure or thrusts, which were ultimately transmitted to the walls or abutments. The thickness of the wall is proportionate to the amount of the arch thrust and in the case of the Mesopotamian edifices these superposed weights were very great, hence the walls that held the loads in check had to be enormously thick. The repetition of the arch, *i. e.*, a continuous arch, formed a vault and the vault upon a circular base produced the dome. The adaptation of the domical



Restoration of Construction of Portion of Sargon's Palace at Khor-sabad, showing Use of Barrel Vaults and Circular Dome. (Fig. 2.)ⁱ

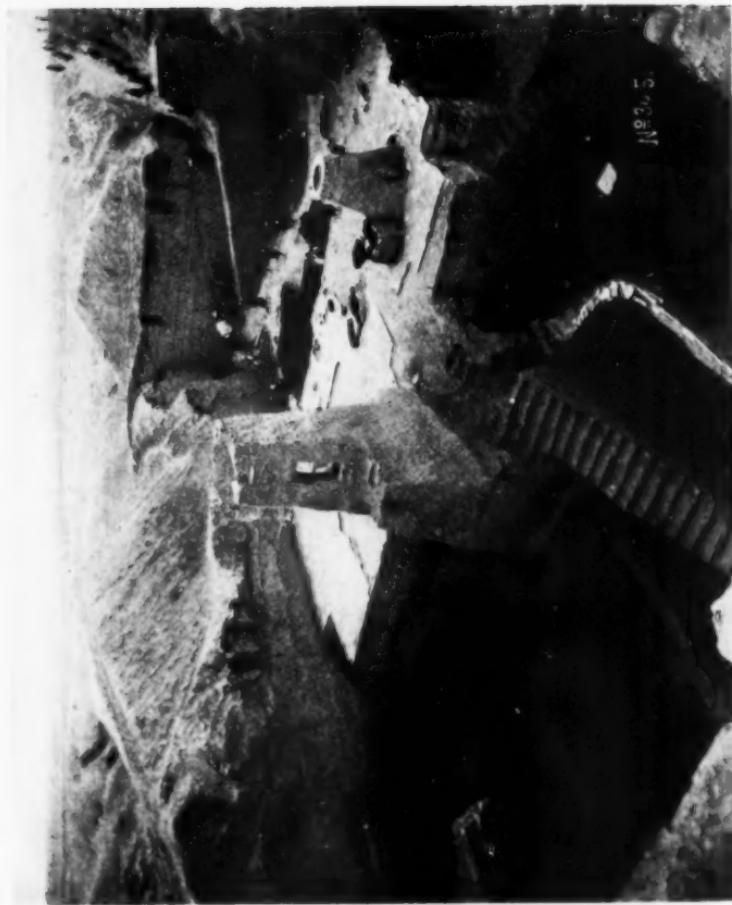


View Showing Horizontal Lines in Mesopotamia Landscape. Camp of University of Pennsylvania Expedition at Nippur.



View of the Ruin of Nippur, illustrating the General Character of the Task of Excavating Mesopotamian Monuments. The dark Spots on the side of the Hill Indicate the Position of the Trenches.

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The Excavations at the Temple Court in Nippur.
Photograph reproduced through the courtesy of the University of Pennsylvania.



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Southeast View of Ziggurat of Nippur. The Mass of Earth in the Center of the Photograph was left to show different Strata and original Height of the Mound. Along the Top of the S-shaped Wall to the left of the foot of the Central earth Mass, can be distinguished the remains of pre-Sargonic Drains. Extreme Care was exercised in the construction of Drains.

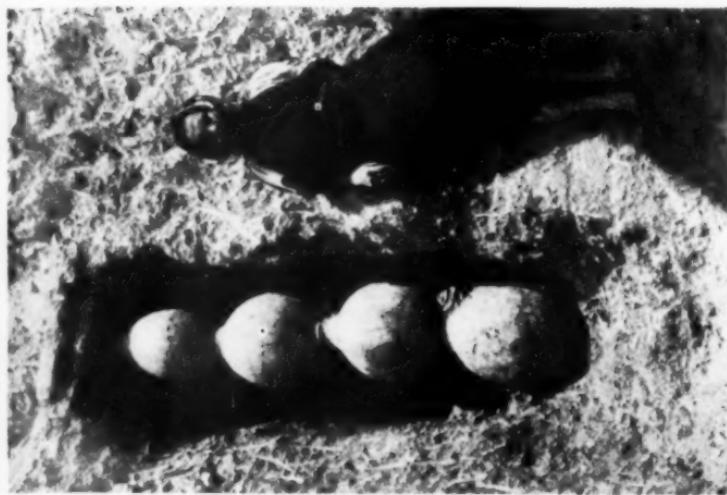
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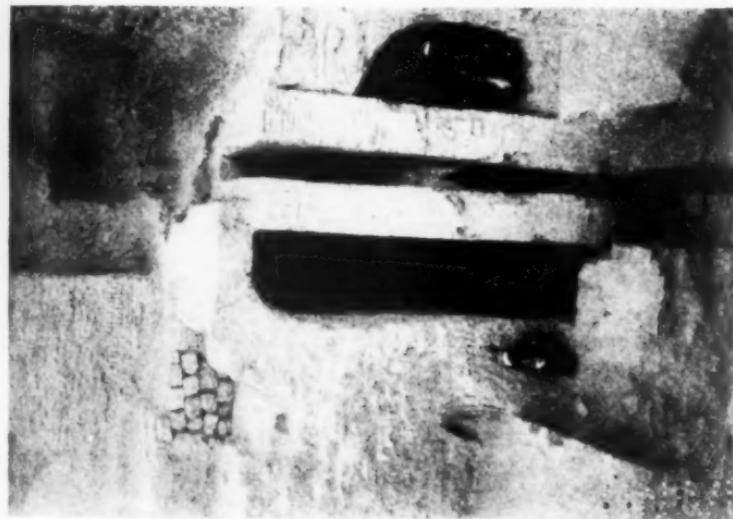


The Earliest Babylonian Arch. 4000 B. C. The arch is pointed in profile and formed of light yellow bricks $12'' \times 6'' \times 2\frac{1}{2}''$. Clay mortar was used to cement the bricks. The vault was constructed to house two parallel terra cotta drains. The T-shaped construction in the background is supposed (by Dr. Haynes, the discoverer of the vault) to serve as a centering for the arch or as a device to exclude animals.

Perpendicular Drain Composed of Jars.



Water Conduit Built by King Ur-Gur 2700 B. C.





Mound of Birs-Nimrud. N. W. Face. (Terrace Temple of Jupiter Belus.)



Mugheir (Ur) of the Chaldees.

ТИРЕНИУ
ДАРЕНДО
УРДАРИЛ



House in Kurdistan.



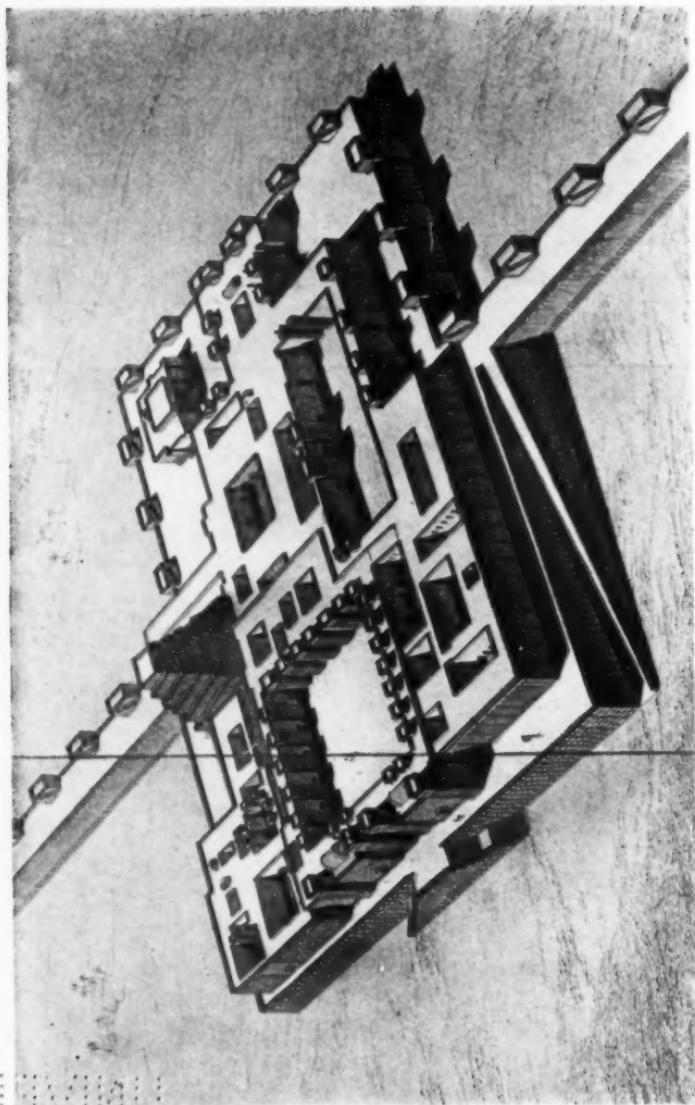
View of a Town and its Palaces.
Coyundjic.

Showing use of roof as garden and retiring place in modern Kurdistan. Compare with the Assyrian Relief.

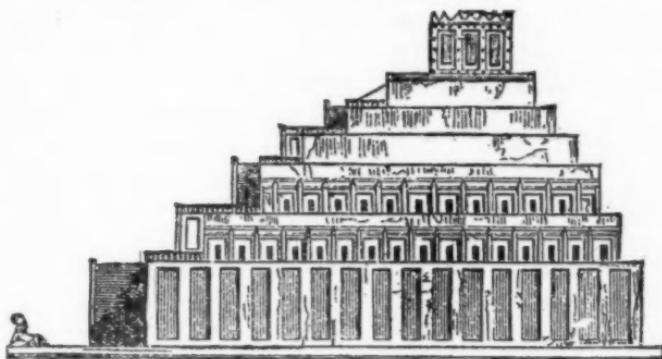


Bath-Tub Shaped Coffin and Large Burial Urn in Original Position.

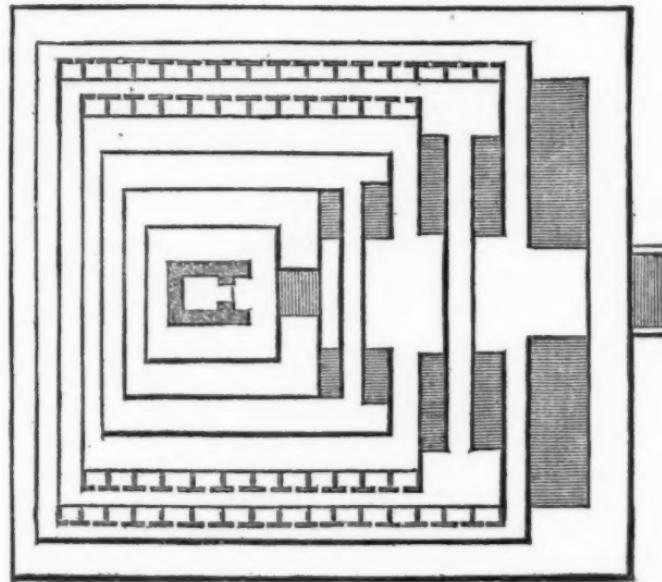
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Restoration of Palace of Sargon at Khorsabad. From Perrot and Chipiez.



Elevation of Temple of Birs-Nimroud.

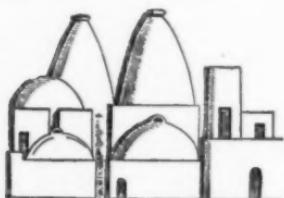


Plan of Temple of Birs-Nimroud.

form to a square base, so wonderfully employed in Byzantine art, does not appear in Mesopotamia. For cementing material bitumen was used alternately with lime mortar. In

common buildings the bricks were bedded upon clay.

In Chaldaea the vault both of the barrel form and of pointed profile, was used for drain coverings. In Assyrian palaces the arch was (Fig. 10) built over the chief entrances, the vault over cor-



Relief showing Domical Buildings from Coyundjic. (Fig. 3.)

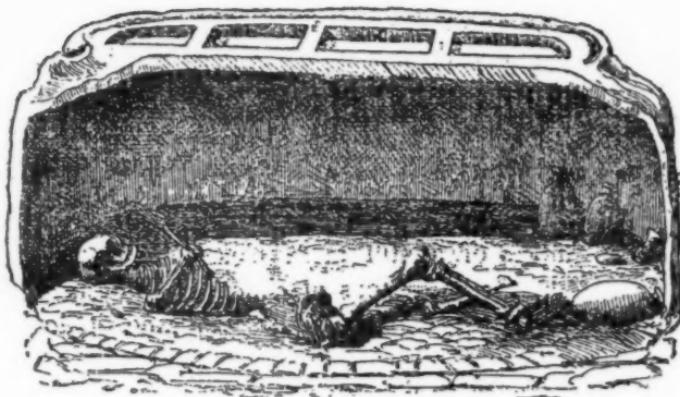
ridors and chambers (Fig. 2), and in certain cases the dome over rooms. Granaries and houses, too, were covered with domical roofs (Fig. 3). .

The Mesopotamian Burial

In the arts of Egypt, Persia, Greece, and Rome the tomb structure is a most profitable subject of study as a source of information concerning structural decoration and sculptural form. In Mesopotamia we lack this suggestive record of styles, for there was no funerary architecture. The dead were entombed in terra-cotta coffins which were deposited outside the city walls (Fig. 4.).

Principles of Form

Topography, materials, and climate determined the general forms of Chaldaean-Assyrian architecture. The valley of the Tigris and Euphrates was an unbroken plain, a vista as monotonous as it was infinite. The long horizontal lines of nature impressed upon the designers of the country an architectural style in which the straight line was inflexible. The mass of the building became universally rectangular. Nature also dictated absolute verticality for the walls, for the builders, forced to employ brick, could not follow the example of the Egyptians and erect their walls with sloping surfaces. Rain was infrequent in the Nile valley and stone was abundant. The storms, at times, in Mesopota-



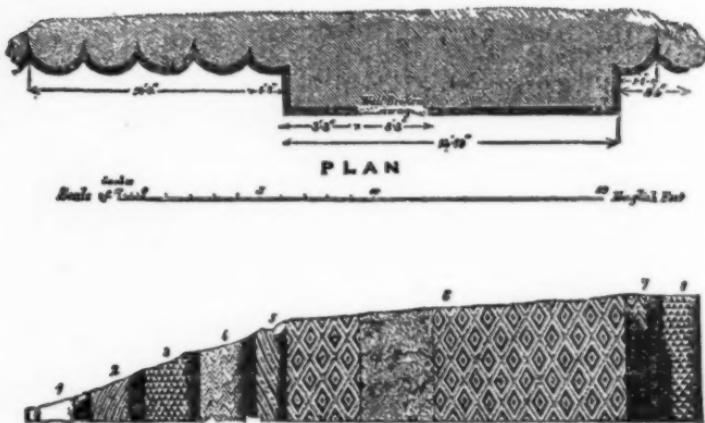
Mesopotamian Burial. (Fig. 4.)

mia amount to little less than deluges and a sloping wall of brick would have soon been ruined. For these reasons the vertical wall became universal throughout the region.

All the secular and religious monuments were raised upon artificial platforms, composed of a nucleus of sun-dried brick sheathed with tile, burnt brick, or stone. In accordance with the universal law of contrasts, both in Chaldaea and Assyria, the temple was reared to great heights, the soaring lines of these edifices inducing, naturally, a feeling of reverence, and by their violent opposition to the unending horizon, introducing an architectural expletive in the alphabet of form.

Chaldaean Temples

The only feasible method of building a temple, adapted at the same time to the natural formation of the country, and the religious imagery of the people, was to erect a series of parallelepipeds of diminishing size, one upon the other, producing in the completed form a stepped pyramid or zigzag. All of the terraces were constructed of crude brick, faced with burnt brick carefully set and often coated with enamel. At Warka red, black, and gray patterned walls were (Fig. 5.) obtained by inserting terra-cotta wedges with



This fragment of Wall from the Ruin at Warka has a colored facing made by driving conical terra-cotta Pegs, so that their Bases form Patterns. (Fig. 5.)

colored bases. The temple at Mugheir (Ur.) exhibits walls divided into panels by heavy brick buttresses. The extensive ruin at Birs-Nimroud probably marks the site of the great Babylonian temple of the Seven Lights of the Earth. The ruins agree with the description of the Tower of Jupiter Belus, by the Greek traveler historian Herodotus. This temple may be considered as illustrating the highest type of Chaldaean religious edifice, for although in the main dating from the time of Nebuchadnezzar (604-561 B. C.), it was merely a restoration, in more sumptuous style of an ancient shrine. A dedication cylinder-carving with a cuneiform inscription tells the story of the work in a cuneiform inscription tells the story of the work in a dramatic way.

"And by his favor, also, I rebuilt the Temple of the Seven Spheres, which is the Tower of Borsippa, which a former King had built, and had raised it to the height of forty-two cubits, but had not completed its crown or summit. From extreme old age it had tumbled down. The water courses which once drained it had been entirely neglected. From their own weight its bricks had fallen down, the finer slabs which cased the brickwork were all split and rent, and the bricks which formed its mound lay scattered in ruins.

"Then the Great Lord Merodach [a form of the Sun God] moved

my heart to complete this temple; for its site or foundation had not been disturbed and its timible, or sacred foundation stone, had not been destroyed.

"In a month Shalmi I replaced both the brick and the mound, and the finer slabs of its revetment. Then I firmly fixed up its mitta, and I placed upon its new crown the sculptured inscriptions of my name. For its summit and its upper story I made sacred objects like the old ones. I rebuilt entirely this upper portion and I made its crown or summit as it had been planned in former days."

—*Journal of Asiatic Society*, Vol. 18. Myers.

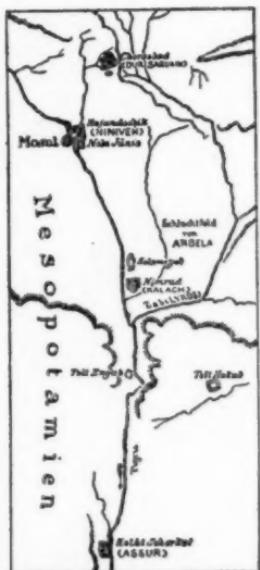
Diodorus states that the great temple of Belus was used as an observatory and its orientation with angles facing the four cardinal points tends to confirm this statement.

The celebrated temple was in the form of a pyramid, 272 feet at the base, and rising in seven diminishing terraces to a height of 153 feet. Its several stages were dedicated each to a planet. The platforms were faced with durable material the color of which symbolized the spheres; the upper two were revetted with gold and silver plates indicating their dedication to the Sun and Moon; the remaining five were covered with glazed tile of colors that accorded with the planets Mars, Mercury, Jupiter, Venus, and Saturn. The general appearance of the temple was that of an oblique pyramid, the moderate inclination facing the N. E. and the steep slope to the S. W.

This arrangement was necessary to provide sufficient space for the construction of the monumental stairways that connected the terraces and proceeded in a direct way from the grand entrance, a separate building, to the small temple that graced the upper platform, and which contained a golden table and couch but no representation of the God.

Mr. Fisher, the architect of the Nippur expedition, publishes in the *Records of the Past* (Vol. II) a restoration of the Nippur Ziggurat. This drawing proposes to ascend the tower by means of a monumental stairway, enclosed by a thick parapet wall that is continuous from the ground to the summit shrine. This scheme is patently wrong, for not only is circulation at the various terraces interfered with but access to them is impossible.

Examination of the additional ruins of Kaso (palace) and Mudjelibet offers no additional light upon either temple or palace construction, nor, although these and other ruins of Babylon have been thoroughly examined, are there any satisfactory remains of the period of the Chaldaean Renaissance under Nebuchadnezzar.



Map of Region about Nineveh. (Fig. 6.).

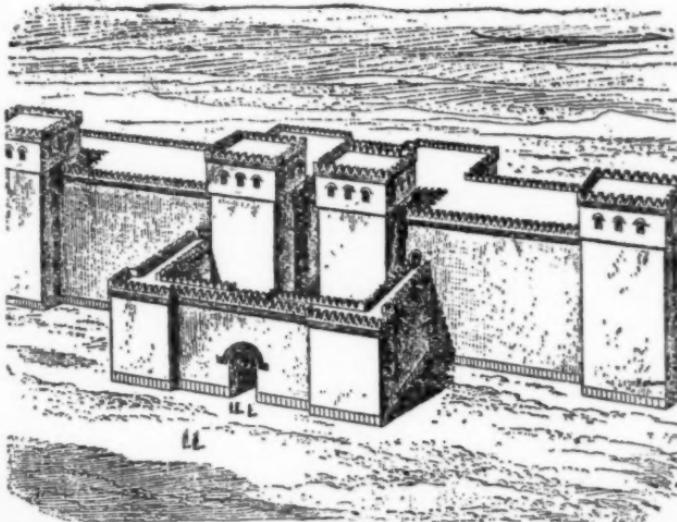
The ruins of Nineveh (Fig. 6.), lying upon the left bank of the upper Tigris opposite modern Mosul, were but traditionally known. Nine miles of massive earthen ramparts, broken at intervals by greater or less mounds of debris were identified by Rich, an Englishman, as the remains of the capital of the great Assurnazipal (884-860 B. C.) and his successors. The first excavations were attempted by the French diplomat P. E. Botta in 1843, who, following the advice given by Sir A. H. Layard, commenced to lay bare the mound of Coyundjic. His attention was early directed toward Khorsabad. The village was purchased by the French Government and Mr. V. Place succeeded Mr. Botta. An immense terrace platform was found upon which was a mass of ruins belonging to a palace erected by

Assyrian Architecture

While the Chaldaeans accorded precedence to the sacred edifice the Assyrians lavished their resources upon the development of the Royal Residence and its accessories. The excavations carried on by Rich at Mosul (1840), Botta at Coyundjic, and Khorsabad (1843), Place at Khorsabad, and Layard at Nimroud (as lately as 1820) have enabled us to arrive at a very clear understanding of the planning and construction of the Assyrian work.

erful King, tiring of the royal residence of his predecessors, because the palace sculptures and surroundings continually kept before him their glories, determined to establish a new residence suburb, which was accomplished in Dur-Sarginu or a City of Kisr-Sargon, now known by the name of the modern village of Khorsabad, nine miles northeast of Mosul.

The royal suburb was laid out in the form of a square, covering upward of seven hundred acres, the corners of which were set with regard to the four cardinal points. A high wall, pierced by seven gates (Fig. 7.) and interrupted on its northwest flank by an enormous terrace for the King's palace, protected the city. The wall was carefully planned both for defense and recreation. While it served as a royal speedway, being some seventy-five feet in width, it was so put together that it was practically impregnable. To the height of three feet eight inches it was composed of calcareous stone. These stone base blocks furnished a firm footing and preserved the bottom of the wall from the disastrous effects of flood wash. The remainder was composed of brick, a core of crude and a covering of hard burnt material. The



Restoration of City Gate. City of Kisr-Sargon. Khorsabad. (Fig. 7.)

crude bricks were approximately square, 13" x 13" x 3" and laid while still moist. The wall when thus finished was a homogeneous mass without joints or weakness. When assaulted the mass was wholly unyielding and the results of earthquakes were taken up by readjustment of the elastic mass itself. The wall in addition was strengthened by towers with crenellated summits. These were spaced fifty-seven feet apart and reaching a height of upward of sixty-five feet served as sentinel posts.

The platform erected to support the building of the royal dwelling was in the form of an immense T, half within and half without the town walls (Fig. 9). Here the ruler could overlook with equal facility the city and the surrounding country.

The eminence was approached from the town side only. Although all traces of the ascents have disappeared it is reasonable to suppose that there were elaborate stairways leading to the chief entrance, as well as inclined road-ways providing for horses and vehicles from the level of the town to that of the terrace some forty-five feet above. The restorations both of Thomas and Chipiez are unsatisfactory to the architect in that this problem of ascent is not adequately treated. The service portion of the palace must have been approachable by means of a road for the conveying of supplies, hence the stairway shown in the restorations, which provides but twenty-eight steps to ascend forty-five feet (making each step nineteen inches in height) is not reasonable. Nor is it conceivable that the royal dromos (road) should have been put to such mundane uses as required of a service road, understanding the especial regard for his dignity of person that Sargon felt. Another point of inquiry, in view of the evidence in S. Mesopotamia, (examine carefully the drainage devices illustrated in photographs of Earliest Babylonian Arch, Water Conduit built by King Ur-Gur the curious perpendicular drain composed of jars), of especial skill in the treatment of hydraulic problems, is regarding the location of the great water reservoirs that must have been neces-

sary to supply the palace, for it is inconceivable that the water was transported in jars from the plain. Military necessities would render this question of immense importance. Graphic evidence

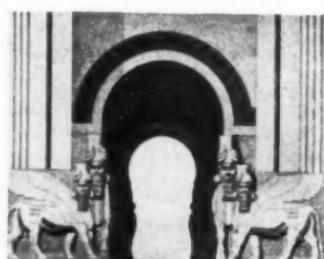
that the Assyrian engineers and landscape architects concerned themselves deeply with the water problem not only for utilitarian but as well for ornamental purposes is furnished in the accompanying relief from Coyundjic (Fig.

8.). Here the artist has shown us a charming garden vista. On the summit of a wooded slope is a small shrine, the facade of which is embellished with small columns and crowned with a battlemented cornice. From the open, arched doorway a priest is issuing, evidently intending to approach a small altar that is placed in the center of a well-kept road that leads presumably from an outer gate to the temple. Across this road and through the sacred



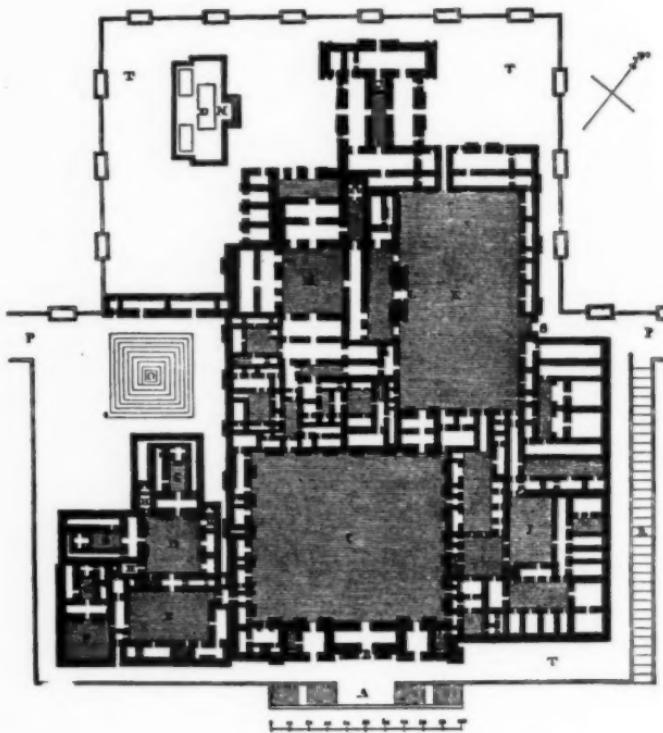
Relief for North Palace of Coyundjic. (Fig. 8.)

grove meanders a little stream which has its source in the reservoir shown in the background. The water overflows from the elevated lake forming a cascade and adds to the view life and interest. The reservoir is supported upon huge arches and above the upper platforms, about the pond, are paths and bowers furnished with shading palms and spreading shrubs. The hanging gardens of the Babylonian monarchs were constructed in this same way.



Entrance Gate. Khorsabad. (Fig. 10.)

The general plan of the palace has been laid bare and



Sargon's Palace at Khorsabad. (Fig. 9.)

the various parts identified by Place and Thomas, partly by character of the decorations and distribution, and partly by the objects found in the chambers. The difficulties surrounding the task of attribution may be better understood when it is stated that Place uncovered no less than one hundred and eighty-four rooms and twenty-eight courts.

The public and service part of the scheme was developed about a large court (C) entered by a chief (B) and two subordinate entrances. The main entrance was probably reserved for the use of the King and ceremonial

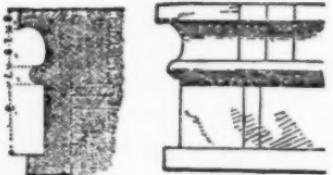
processions. Its arched opening was flanked by gigantic winged, human headed bulls (Fig. 10.).

Access to this court was probably unrestricted. Here, and about the eight adjacent enclosures, were the quarters for the soldiers, royal retainers, horse and camel stables, magazines, etc. The private apartments of the ruler (M) were accessible both from the enclosure (C) and from a Court of Honor (E) which faces the summit of the royal dromos (R). Thus the monarch was enabled to drive directly to his living quarters (M), some thirty rooms, modest in size and decorated to the height of nine feet with reliefs depicting events in Sargon's life. To the left of the public court and planned in a most interesting manner is the portion of the palace probably set aside for the harem (D, E, F, G, H.). Entrances are arranged leading from the outside terrace, (T) from the service yard (C), and from the area reserved for the King, but in each case the doorways are carefully disposed to prevent a view of the harem courts, and at each entrance guard rooms were arranged for the location of sentinel eunuchs. On the southwest portion of the terrace stood the seven staged pyramid (O) surmounted by an altar or shrine. This tower differed in plan and arrangement from the Chaldaean temple-tower of Birs-Nimroud, already described, in that each terrace was centered upon the one below, and instead of the platform being connected by steps the summit was reached by a continuous inclined road that wound upward from the base of the structure. As in the older building the various stories were decorated in colors symbolizing the planets.

West of the palace stood an isolated building variously identified as the Palace Temple and The Hall of State (N), the place where foreign ambassadors were received and public audiences given. This building was crowned with a roundlet and scotia cornice (Fig. 11.) indicating an Egyptian influence. The public approach to the palace platform (A) was conjecturally a combination of inclined road and monumental stairway. That the Assyrian used,

at times, a symmetrically disposed inclined road construction is attested by the relief from Coyundic (Fig. 12).

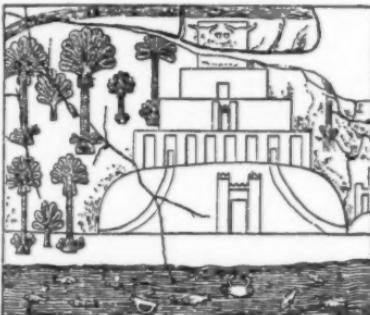
The Assyrians do not seem to have attached any im-



Section and Elevation of Cornice detail from Hall of State. Khorsabad. (Fig. 11.)

portance to the question of lighting and ventilating their buildings. The mass of evidence from the excavations is against the general use of windows immediately below the roof. Certainly none were introduced in the main wall. Certain reliefs (Fig. 13.) have been interpreted as showing a general window system. These exterior walls were from fifteen to twenty-five feet in thickness so that any opening on the scale indicated in the relief, through such a wall would not serve as a light distributor. It would, however, be a catch-all for debris and a point of structural weakness in a building with a solid brick core. The appearance of the palms and the great popularity of roof gardens and kiosks, an approbation that continues to the present day in the Orient and in the Occident as well, would make it appear that these en-columned openings were part of a screen, serving the same purpose as the pergola introduced above the cornice of the modern buildings.

At Bulanac a door, which must have been discovered and at Sargon (722-705) B. C.). Inscriptions tell us that this pow-

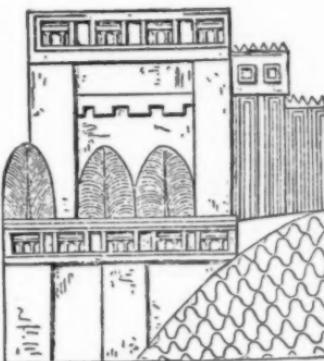


The two curves at the Right and Left of Entrance indicate symmetrically disposed Roads ascending the Terrace upon which the Monument stands. (Fig. 12.)

twenty-seven feet high, was Khorsabad doorways from

have been found. "When," says Place, "we find architects so reluctant as those Assyrians, to cut openings of any kind in their outer walls, using doorways of those extravagant dimensions, we must surely conclude that they were meant to light and ventilate the rooms, as well as to facilitate the circulation of the inhabitants." "To this day, in the hot season the population of Mosul takes refuge from the torrid heats of summer in windowless basements lighted only by lamps" (Hamlin).

The column did not appear in Mesopotamian architecture as a constructive element. It was used in subordinate positions, in roof loggias, shrines, and for the decoration of furniture. Only one fragment of a stone column has been found, that at Khorsabad. The capital and upper shaft were cut out of the same stone. The capital is of large rounded form with simple raised lineal ornament. The shafts were generally cylindrical and constructed of wood covered with bronze or other metals. The base took the form of a double torus (rounded form), supported at times upon the back of animal grotesques (Fig. 14.). This peculiar form of column base probably had its origin in the art of the Hittites. The capitals are of curious volute or spiral form. The scrolls had no structural significance. They are a purely decorative form, owing their invention to the curled carpenters' shavings or the adaptation of the curves of force so common in nature. It is not necessary to hunt for a single sacred plant as a source or laboriously trace an Egyptian ancestry for these curve forms. The following sketches (Fig. 15.) by



Relief from Coyundjic showing a Roof Garden. (Fig. 13.)

Mr. H. T. Bailey show how frequently and with what beauty and grace the pattern appears in nature. There is every reason to believe that this form was evolved in Mesopotamia and there first used in the beautification of accessory architectural details.

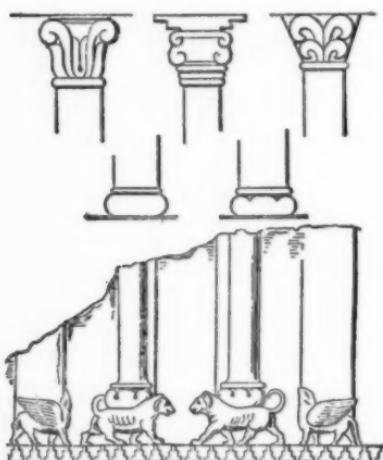
Developed further in Persia and Asia Minor this prototype finally flowers in the exquisite Ionic order of Greece.

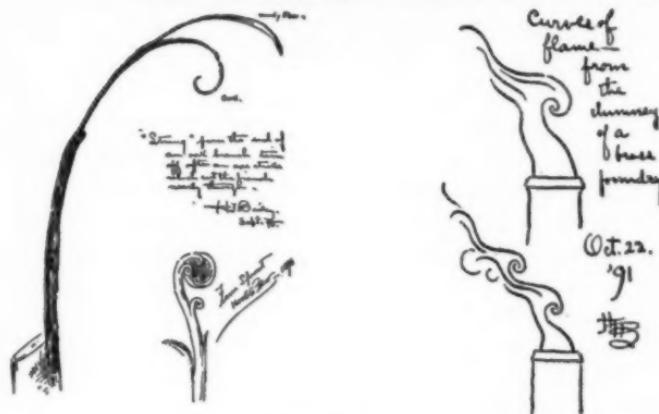
With the exception of a system of panelling in colored brick the Assyrian designer depended for his structural decoration upon enameled tiles and plaster and alabaster carved in relief.

Capitals and Bases from Assyrian Reliefs. (Fig. 14.)

With these limited resources, however, there was developed an art of great beauty and considerable grandeur. The elements of the decoration were based largely upon Egyptian prototype but these foreign motives were assimilated, recombined and adapted to the conditions of the country.

The art, expressing as it did a civilization with which Greece, Rome, and Byzantium were in sympathy, became the fountain-head of inspiration and influence for the arts of the West. The germs of the style of Phidias, the monuments of Imperial Rome and that miracle of Justinian, the church of S. Sophia in Constantinople, had their origin in Mesopotamia.





(Fig. 15.)



This page from Mr. H. T. Bailey's sketch book illustrates a variety of nature forms of spiral shape. Nature presents these types in great numbers and of beautiful variety. Man, accustomed to see these forms, through the laws of habit, will unconsciously reproduce them in his art. (Fig. 15.)

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SEARCH AND REVIEW QUESTIONS ON REQUIRED READING WILL BE
 FOUND IN THE ROUND TABLE SECTION AT THE BACK OF THIS MAGA-
 ZINE.

(End of C. L. S. C. Required Reading, Pages 322-397.)

The Present Status of Women in Spain

By Carolina Marcial

Romance Department, Wellesley College.

WHY should Spain, the former mistress of the world, a land of such delightful climate and such fertile soil, surrounded by the sea and seemingly possessed of every blessing which nature can bestow, after eighteen centuries of glorious history be the last among the nations of Europe to respond to the influence of the nineteenth century—perhaps nowhere more evident than in their attitude to women?

We hear how much the English women have accomplished in securing their rights. In America women are leaders in the literary and educational world. In France and Germany there are women lawyers and women doctors, and women in all the business branches; and lately we have heard of the important roles played by some Turkish women in their efforts toward bringing progress and liberty to their country. But what about the Spanish women? We hear of their traditional beauty, but alas! little else. Who or what is to blame for the small share they are taking in the development of the world?

The following Spanish legend suggests this beauty of the Spanish maiden, and also a possible cause for the unimportant place she holds at present:

Many centuries ago when the world was first created, Jupiter asked all nations to send delegates to him, to ask him for a special gift for their country. Spain with her provincial courtesy waited until the last. When her turn came Jupiter gave a sigh of relief, for a beautiful girl with piercing dark eyes and black lace mantilla was walking toward his throne smiling.

She told him, in her fascinating way, that Spanish people could not live without a beautiful sky and the brightest and most fragrant flowers, and how they wanted brave and noble "caballeros" and the most beautiful and romantic

señoritas in the world. Jupiter was so bewildered by her charming prattle that, to the surprise of the other delegates, he gave her a second choice, which she improved to the advantage of the nation by asking for rich mines and fertile soil.

After Jupiter had granted both she started off, but suddenly she came back to the throne and said regretfully,—"Father Jupiter—I forgot something—we want—we want—a good government."

Jupiter shook his head sadly and said slowly: "My child, it is too late. Spain will never have a good government!"

Is that poor government responsible for the present condition of ignorance and neglect of the Spanish women? Partly, yes, but not entirely, as we shall see later.

There has always been a tendency among our feminine sex to be energetic, ambitious, and progressive. Back in the Middle Ages there were more prominent women in Spain than there were men. The Court of Isabel, La Católica, was formed of the most literary and intellectual women of that epoch, led by Beatriz La Latina and by Queen Isabel herself.

Santa Teresa de Jesús, the Saint of Avila, as she is called, did more in behalf of literature, women, and convents than any other person in the century.

We have great heroines in history, such as Queen Isabella, María de Molina, Augustina de Aragón, and some splendid writers, Santa Teresa de Jesús, Fernan Caballero, Carolina Colorado and others. But in later years hardly anything has been heard about Spanish women, except some more or less just remarks about their traditional beauty and some well deserved compliments to our three great modern women, Concepción Arenal, Emilia Pardo Bazán, and Blanca de los Ríos Lamperez. Concepción Arenal (1820-1893) was a great philanthropist and also a literary woman. After her marriage to concellor Carrasco she dedicated her life to sociology, and was the founder of the well known paper *La Voz de la Caridad*. For thirty years she was general

inspector of prisons. She was an eminent writer of liberal ideas, who did a great deal towards the improvement of prisons and did her best to ameliorate the condition of Spanish women by her famous books "*Voz que Clama en el Desierto*," and "*La Mujer del Futuro*."

There is no doubt that Emilia Pardo Bazan is the best authoress that Spain has produced. She is a brilliant novelist of the French style. Her novels have remarkable power and her books on Galicia, her birthplace, are rich in coloring, local knowledge, and patriotic enthusiasm. She is the leading woman in Spain, but her efforts in behalf of the education of the Spanish women have been fruitless so far.

Blanca de los Rios Lamperez is only a "debutante" in the world of letters, but great things are expected from her. Her short stories are very delightful and her studies and lectures on "*España Moderna*" very truthful and beneficial.

These are the three great names and the three great women in Spain at the present day. Many others would like to come forward, and might do so; but circumstances, tradition, and public sentiment are hiding and sacrificing many geniuses, and it is very sad that those beautiful Spanish women, who have inspired some of your great American authors, such as Washington Irving, Longfellow, and Carlyle, do not have any opportunity to love and enjoy life, and that very few of them know about the pleasures of study and the satisfaction of knowing!

The Spanish woman wherever you meet her and in whatever rank of society, is devout, almost fanatical, superstitious, and generally ignorant. I remember a very pleasant walk with the daughter of the mayor of a town near Seville. She had received her education at a convent and was the leading "damsel" of the community. One evening as we walked, followed by the inevitable *duena*, through a narrow Spanish street of white-walled houses shining in the moonlight and dark in the shadows, we saw the night watchman trudging by with his pike and lantern, and we heard him calling the hour and the state of the

weather, "*Ave Maria Parisima, las nueve y media y sereno!*" (Half past nine and the night is clear!) We looked at the sky, which seemed like a gorgeous carpet of deep blue velvet set with diamonds. Suddenly my friend stopped me, "You have studied so much! you must know," she said; "is it true that the faraway stars that we see up there are the eyes of the dead people watching over us?" And to this day I wonder if my talk on astronomy seemed more reasonable to her than her old belief.

There are many girls who still think that flowers are the souls of the people who have passed away. But there are a few things they know to their advantage over other races—there is nothing they cannot say with their eyes, and much can they say with their fans. They also know the history of their country by heart, and their eyes shine with enthusiasm and pride as they recount the doings of the brave "*hidalgos*" who were the terrors of the world in past centuries. These same girls are naturally kindhearted and sympathetic, polite and entirely unaffected. They make good wives and loving mothers; but often the love that pets and caresses is ignorant of the simplest sanitary laws. Family ties, however, are very strong, and there is more parental reverence than among Americans.

Love matches are common, but lovers are not allowed the privileges of seclusion from the eyes of the world. They may come to serenade and talk through the grating, or they may meet at the theater, at dances, in the park, or wherever society congregates; but they must always be under the eye of a *duena*.

Spanish girls are romantic and rather sentimental in their ideas of love. As marriage is the one event of their lives it forms the favorite topic of their conversation. Marriages are often agreed upon by the parents and guardians, without the consent of the bride; but if a marriage is distasteful to a Spanish girl, or, if she wants to marry a man of whom her parents disapprove, the law gives her the right to secure protection from a magistrate, who may, if necessary, take her from her home and her custodians until she

is of age and her own mistress. At the same time she cannot be deprived of her share of the family property. On reaching her majority the Spanish girl has the same privileges as her brother in regard to property; she may buy or sell, inherit or will. But when she marries she becomes a minor, and her husband has entire control of all her property and the right to manage it without rendering her any account whatsoever.

A Spanish woman retains her own baptismal and family name through life, her personality is not merged in that of her husband. In Spain if Miss Florence Baldwin marries Mr. Reginald Conant she becomes Mrs. Florence Baldwin de (of) Conant and her children all have the same two names, Conant and Baldwin. If you ask for the name of a married woman you are apt to hear her own name oftener than that of her husband. A Spanish lady confers on her husband any title of nobility or privilege she may possess at the time of her marriage.

"If men were never henpecked except by learned wives," says John Hay, in his delightful "Castilian Days," "Spain would be the place of all others for timid men to marry in. The girls are bright, vivacious and naturally very clever but they have scarcely any education whatever. They never know the difference between *b* and *v*. They throw themselves in orthography entirely at your benevolence. They know a little music and a little French, but they have never crossed even in a school-day excursion the border line of the ologies. Even novels are not read. They are regarded as injurious and cannot be trusted to daughters until mamma has read them. Mamma never finds time to read them, and so they are condemned by default." Ferman Caballero, in one of her sleepy little romances refers to this illiterate character of the Spanish ladies, and says, "It is their chief charm; a Christian woman in good society ought not to know anything beyond her cookery and her missal." There is an old proverb which coarsely conveys this idea: "A mule that whinnies and a woman that talks Latin never come to any good." Mr. Hay's appreciation of the intellectual

condition of the Spanish women is very true and just. Middle class and poor girls seldom go to school after they are fourteen, and if the girls of higher classes go to convents, the education they get there is far from being satisfactory.

The illiteracy of the Spanish women, and of Spain in general, is a reproach to her church and to her government. At least two-thirds of her population do not read or write. Yet there are schools, some under state control, some maintained by private corporations. In every town and village there is a free school, in all the large cities there are technical and art schools, the expenses of these being borne by the "Minister of Fomento." In all these schools girls as well as boys are supposed to be able to obtain elementary education; but teachers are poorly paid and some of the text books are very old and absurd. There are some schools for girls managed by a committee of ladies; but as Senora Doña Concepcion Arenal—a Spanish woman of great literary and philanthropic influence—wrote, "The greater part of the time is employed in manual branches, and it is an exception if the school mistress knows how to read intelligently, or to write without violating the rules of orthography, or to explain the most rudimentary parts of arithmetic."

Public opinion is still very much against "educated women." We do not want our women to be educated, they say, for as long as they know housekeeping, as long as they can get married what does the rest matter? And so they live without knowledge and without freedom; for the Spanish girl does not know what liberty is; she does not even know what it is to go alone from one street to another. If she wants to go out a *duena* or man of the family must go with her, as it is not proper for her to be alone, and she may need protection from a man who, according to the Spanish customs, has the right of making audible remarks as a girl passes him, even if he has never seen her before—*"Ay que hermosos ojos! Que loca tan Chiquita! Bendita sea tu gracia!"* (What beautiful eyes! What a tiny mouth! May you and your charms be blessed!) Dark-eyed Spanish

maidens flit in and out the narrow streets, always coquettishly toying with their fans. A girl may be hoseless, but never fanless, in Spain. She is well set off by the *dueno*, gloomily dressed in black and looking as if she had aged in a single night; for one sees of their sex only young girls and old women in Spain.

One often thinks how much happier they could be if they had a truer and better idea of life, if they knew something about the skies so blue, about the sparkling stars so far, so far away, if they knew something about life and its beauties, about love and mankind! As it is, it will be a long time before they are fitted to take their share in their country's work and before they can accomplish anything in behalf of that impoverished nation of theirs! The Spanish government, however, is taking a liberal stand on this theoretical question, even to the point of opening the doors of the universities to women if they can pass the required examinations. But as Emilia Pardo Bazan, the brilliant novelist, says, "The customs are completely unfavorable to woman. The universities are open to her; but those who avail themselves of them are blamed and ridiculed. Women are left with no resource but marriage or the nunnery, and in the lower classes, service, prostitution, or mendacity."

The Spanish women of the upper and middle classes never think or dream of marking out a career for themselves, however poor they may be. A great majority still believe that it is degrading to take up any work for which they are paid; therefore if they do not marry they either enter a convent or care for a sister's or brother's children. The number of professional women, however, is slowly increasing and the small number of earnest and brilliant workers in medicine, literature, and painting shows that the Spanish women are quite as clever and capable as their sisters in other nations.

The general position of women in Spain and their influence on public life is not of an advanced order. They do not take leading parts in politics. Even if they are interested in it they never show it, for this would never be al-

lowed by the men, who would consider the subject far beyond their limited intelligence. Some, following the example of Queen Christina, Infanta Isabel, and Marquesas de Esquilache y San Carlos are interested in local charities, and these are the only outside occupations of their lives. There are a few who frankly range themselves on the side of the so-called "emancipation," who attend socialistic and other meetings, who have given public lectures in behalf of their countrywomen, and who aspire to be the comrades of men rather than the object of their admiration or their joys. But this movement is largely in its infancy.

The charm of the Spanish woman lies in her extreme "womanliness." She is petite, charming, and vivid; there are no "mannish" women in Spain, and nothing besides home duties and womanlike pleasures such as housekeeping and sewing appeals to them. They never indulge in athletics or in games of any kind, for this would be considered most improper and unwomanly. They go to bull fights, but less frequently than in olden days, attending such sport because of its traditional character and from their desire to be loyal to the Spanish festivity, also, perhaps, because of their desire to improve every opportunity to be seen in the national head attire, the white lace mantilla.

Women of Madrid and other great cities are frivolous and gay. They thoroughly enjoy all kinds of amusements; they attend regularly the opera and theaters, and there is nothing they enjoy more than good music and fine acting. During the winter society in Madrid takes a daily drive in the afternoon through the "Retiro" and "Paseo de la Castellana," which correspond to Hyde Park in London and the Bois de Boulogne in Paris, while receptions and balls at the Court, dinners, small dances, and fancy dress parties at the foreign embassies or at the houses of the aristocrats are the great events of the Spanish "society belle." When the winter season is over the Spanish aristocracy reappears in London, Paris, or Biarritz, while the well-to-do people go to Valencia or San Sebastian and other summer resorts where they continue the same frivolous life.

The life of the women in the small towns is very dreary and dull. In no country in Europe do they lead a more monotonous and uneventful existence. Early in the morning the Spanish women, with black lace mantillas covering their glossy hair and piercing dark eyes, make their way to mass,—that is the only place where they can go alone,—and as they offer their prayers inattentively in the shady nave of the old church they look like the type of Spanish beauty of our imagination. After they have attended to their household duties and gone to church there is nothing left for them to do. They seldom make calls, never have they a friend to visit them, and they take no pleasure in reading. They sit by the gratings and pretty balconies full of bright flowers and spend their hours embroidering, singing, as they sew, sweet and sentimental Spanish songs. So they dawdle away the weary hours and become old long before their time. Their lives are often unhappy, for their husbands, often suspicious and jealous, keep a sharp watch on all their acts and never recognize that they have any rights or acknowledge any duties towards them. They enter life the most beautiful, charming creatures in the world, and they leave it worn out, weary, disappointed women.

It is a great pity that Spanish women are kept in such ignorance. They have a quicker and more active intelligence than men. With a fair degree of education much might be hoped from them in the intellectual development of the country. What a Spanish woman can do for her people was illustrated by a commemorative service held in Coruna, a few years ago in recognition of the work of Dona Concepcion Arenal, a pioneer in philanthropy, penology, and education, whose influence was felt in every department of human effort, and who awakened the admiration of the whole of Spain. Five monuments have been built to her memory, but better than this, the influence of her work is making itself felt in a more progressive penal system in Spain. The tributes paid her by her countrymen at the commemoration were of the highest order, and all were merited.

Allow me to say with Miss E. Mitford that there is

grand material lying dormant in the Spanish woman. They will always be beautiful and charming and when they have cast off the chains that bind them and have freedom to develop their bodies and intellects, the result will be of inestimable advantage to the nation.

HERODOTUS IN EGYPT*

By Andrew Lang.

He left the land of youth, he left the young,
The smiling gods of Greece; he passed the isle
Where Jason loitered, and where Sappho sung;
He sought the secret-founted wave of Nile,
And of their old world, dead a weary while,
Heard the priests murmur in their mystic tongue,
And through the fanes went voyaging, among
Dark tribes that worshipped Cat and Crocodile.

He learned the tales of death Divine and birth,
Strange loves of Hawk and Serpent, Sky and Earth,
The marriage, and the slaying of the Sun.
The shrines of gods and beasts he wandered through,
And mocked not at their godhead, for he knew
Behind all creeds the Spirit that is One.

*From "Grass of Parnassus" by Andrew Lang. Longmans, Green and Co., 1892.



LIBRARY SHELF

The Geography of Homer*

NO one can read Homer without being aware that the spirit of man has here shaken off the torpor of an earlier world and has asserted its freedom. There is no brooding sense of mystery; none of those oppressive secrets with which the atmosphere of Oriental poetry is charged. A fresh and lucid intelligence looks out upon the universe. There is the desire to see each object as it is, to catch it in some characteristic moment of grace or beauty. And the thing seen is not felt to be truly understood until it has taken shape in words, and the exact impression conveyed to the eye has been transmitted to another mind. A single epithet, one revealing word in Homer will often open up to us the very heart of the object; its inmost and permanent character will stand out in clear-cut outline. Nothing is too great, nothing too trivial, to be worth describing—the sea, the dawn, the nightly heavens, the vineyard, the winter torrent, the piece of armor, the wool-basket, the brooch, the chasing on a bowl. Over each and all of these the poet lingers with manifest enjoyment. There is but a single exception to the rule of minute delineation. In the description of the human person the outward qualities are but lightly touched. Beauty and stature—these are noted in general terms; the color of the hair is sometimes added; not infrequently, it would seem, as a racial characteristic. But the portraiture of the individual is not drawn with any exactitude. There is no inventory of the features of men or of fair women, as there is in the Greek poets of the de-

*From "Harvard Lectures on Greek Subjects," by S. H. Butcher. Macmillan Co. 1906.

cline or in modern novels. Man is something different from a curious bit of workmanship that delights the eye. He is a "speaker of words and a doer of deeds," and his true delineation is in speech and action, in thought and emotion.

Again, though each thing, great and small, has its interest, the great and the small are not of equal importance. There is already a sense of relative values; the critical spirit is awake. The naivete of Homeric society must not lead us to think of Homer as representing rude and primitive thought. Homer stands out against a vast background of civilization. The language itself is in the highest degree developed—flexible and expressive, with a fine play of particles conveying delicate shades of feeling and suggestion. Homeric men are talkative; each passing mood seeks some form of utterance; but garrulous they are not. They wish to speak but they have always something to say. They are bent on making their feelings and actions intelligible. They endeavor to present their case to themselves as it presents itself to the minds of others. They appeal both to living witnesses and to the experience of the past; they compare and they contrast; they bring the outer and the inner world into significant connection; they enforce their arguments by sayings containing the condensed wisdom of life. Homeric discourse, with the marvelous resources of its vocabulary, its structural coherence, its intimate union of reason and passion, has in it all the germs of future Greek oratory.

Moreover, the poet aims at being more than entertaining. He sings to an audience who desire to extend their knowledge of the facts of life, to be instructed in its lessons, to enlarge their outlook. Gladly they allow themselves to be carried into the region of the unknown. Common reality does not suffice. They crave for something beyond it. But the world of the imagination is no nebulous abode of fancy; it is still the real world, though enriched and transfigured, and throbbing with an intenser life. Through known adventures they pass imperceptibly into an undiscovered country—strange and yet familiar—in which they still find themselves at home. Poetry is not for them, as it so often

is for us, an escape from reality, a refuge from world-weariness.

Strabo observes that "to construct an empty teratology or tale of marvels on no basis of truth is not Homeric;" and that "the *Odyssey* like the *Iliad* is a transference of actual events to the domain of poetry."

He insists, in particular, that "the more Homeric critics"—as opposed to Eratosthenes and his school—"following the poems verse by verse" were aware that the geography of Homer is not invented; that he is "the leader of geographical knowledge," and that his stories are accurate, more accurate than those of later ages. Strabo has, of course, an excessive belief in the scientific accuracy of Homer; still the *Odyssey* is a truly remarkable geographical document, and recent investigations tend to heighten its value as a record of early travel. The desire indeed to identify Homeric localities and even personages, has led to some strange results both in ancient and modern times. An ingenious writer, who has translated the *Odyssey*, convinced himself that the authoress of the poem was "a very young woman who lived at a place now called Trapani, and introduced herself into the work under the name of Nausicaa"—the would-be princess being in truth a "practised washer-woman," who in several passages betrays a suspicious familiarity with that art. But, apart from such extravagances of criticism, the *Odyssey* in all its geographical bearings has lately been made the subject of a fascinating and exhaustive inquiry by M. Victor Berard in his two volumes entitled, *Les Phéniciens et l'Odyssée*. Whatever may be thought of his Phoenician theories, and rash as we may regard some of his attempts at locating the scenes described in the poem, M. Berard has shown with a wealth of illustrative material and under entirely new lights, how precise an acquaintance the poet had with the navigation of the Mediterranean, with its winds and currents, the coasts and islands, and with the habits of those early mariners. Even when we pass into the outer zone of the wanderings of Odysseus, there are links of connection with reality. And we can imagine

with what avidity the seafaring population of traders, pirates, and sailors on their return home from their voyages listened to the recitation of the *Odyssey*—to the description of places lying on fabulous shores or bordering on the world of fairyland, yet calling up frequent reminiscences of the actual lands they had themselves visited, and of perils they had encountered.

The close correspondence in the *Odyssey* between poetic fancy and the realities of a mariner's life may be illustrated by a few examples taken from M. Berard. In Book ii. 212 ff.* Telemachus asks the suitors for a ship and twenty comrades, that he may go to Sparta and sandy Pylos to inquire about his father's return. They refuse. Athene, however, under the form of Mentor equips the expedition. Some hours after sunset Mentor and Telemachus set sail. * * * Athene sent them "a favoring gale, a fresh wind from the North West singing over the wine-dark sea." Next morning at dawn they reach Pylos. Turn now to the official "Sailing Directions" of today. In these Greek waters, we are told, land and sea breezes follow one another alternately. The sea breeze springs up each morning about 10 o'clock. During the day, therefore, it keeps the ships locked in the harbor. At sunset it falls. Then for several hours there is a calm. Towards 11 p. m. the land breeze rises. Hence, this ship of Telemachus leaving Ithaca about 11 p. m., sails almost before the wind to the Peloponnese. The wind and the pilot do the work. At early dawn the mariners easily make the harbor. Later, it would be more difficult, for—see again "Sailing Directions"—the land breeze then freshens, and does not fall till about 9 a. m. The poet who described this voyage of Telemachus wrote, we cannot doubt, with all the knowledge of a skipper.**

*Bérard, vol i, p. 64 ff.

**The same custom of embarking at night is found in three other places in the *Odyssey*: iv. 780 ff., where the sailors go to waylay Telemachus on his return; xiii. 24 ff., describing the convoy of Odysseus from Phaeacia; xv. 389 ff., Eumeus' story of the Phoenician merchant-ship quitting the isle of Syria—the same formula being there used (xv. 471) as in ii, 388.

One more example may be added. In Book V. 295-296, after Odysseus had quitted the island of Calypso, as he approaches the Phaeacian coast a tempest arises:

"The South East and South West wind clashed and the stormy North West, and the North East that is born in the bright air, rolling onwards a great wave." Here we have four winds, Eurus, Notus, Zephyrus, Boreas. Finally Boreas prevails (383-392). It lasts two days and two nights; then it falls, and a "windless calm" comes on. This was on the morning of the third day.

Again we look at our "Sailing Directions." "It frequently happens," we read, "that winds from the N. E., N. W., and S. E. blow at the same time in different parts of the Adriatic. The wind called Bora is most to be feared and demands active and incessant watch. . . . Its most furious blasts are announced by the following symptoms—a black and compact cloud, surmounted by another cloud more light and fleecy, covers the horizon in the N. E. . . . In summer it never lasts more than three days."

This, says Berard, is not the storm of literature, but a genuine Adriatic storm. Virgil's storms always last three days: that was part of his poetic furniture:

*Tres adeo incertos caeca caligine soles
Erramus pelago, totidem sine sidere noctes.**

The poet of the *Odyssey* knows what he relates; he is minutely accurate in each detail; and the Adriatic storm, as he describes it, off the Phaeacian coast, is a curious confirmation of the old tradition that the island of Phaeacia is none other than Corfu.

*Up to this time we wandered for three uncertain days in a blinding fog and for just as many nights without the stars.

The Vesper Hour*

Conducted by Chancellor John H. Vincent

Address by Bishop Vincent to Chautauqua Woman's Club, on "The Educational Factor in Religious Experience."

EDUCATION and religion used to be too much divorced. But it is not so in our time. In our time education and religion are daily coming closer together, and one mark of our progress is the recognition given to religious teaching. I believe that the people will more and more come to see the value in religious teaching as the teaching grows purer and freer from the bigotry that once marked it. We all remember when fanaticism, bigotry, and opposition to science (as if science were opposed to religion!), found their place in the church and prejudiced the minds of scholarly people. As we grow broader and gain a larger outlook upon the world of Nature this fanaticism is dying out and the scholar and the religious teacher are no longer enemies.

The subject of religion opens the whole field of psychology; but I am not a psychologist and it is not this aspect I wish to emphasize. It is a subject that opens up the whole field of theology, but it is not as a theologian that I wish to speak. Religion opens, too, the whole field of education, in which theology is fundamental. Daniel Webster, that great New Englander of the broad brow and grave countenance, was once asked, "What is the most serious thought that ever entered your mind?" Daniel Webster was a man who spoke seldom on these subjects. Indeed, he was often too silent. Men like him sometimes go too far in that direction, when by a single sentence, spoken with the force of their minds, they might do great service to Christianity. In the olden times, religion was so dogmatic, religious men talked so disrespectfully of science, and scientific men talked

*The Vesper Hour, conducted in THE CHAUTAUQUAN each month by Chancellor Vincent, continues the ministries of the Chautauqua Vesper Service throughout the year.

so disrespectfully of religion, that a man like Daniel Webster might hesitate to speak on religious subjects. But his answer was, "The fact of my personal responsibility to God."

The moral sense is as real, as positive, as self-asserting as education. Religion and education must go together. Religion is a subjective life.—the best thing in religion is within us. The telescope is here, the star yonder. It is the seeing eye of man that makes the telescope his medium for the grasp of other worlds beyond his own. Religion is a subjective life that throbs in the personal heart. Take ten men, you have the history of the world. Take five men, you have the history of the nation. The historic biographies of religion are also a personal factor in your character and mine.

Religion in its truest sense is education. Religion is not "safety," though, I fear, it is too often regarded as a means of escape from the dangers of hell. The doctrine of hell holds us by a fear from which we think to find refuge in religion. There is a basis for the doctrine of hell in our own experience. We have all been there. For a violated conscience, a weakened will, kindle fires of hell hotter than Tophet. Through this fear we may come to think of religion as a source of external safety. Let us not so think of it. The soul of religion is union with God through that revelation of God to us in Jesus Christ. Christ is not a human torch of light in history. He is the incarnation of God. Let us believe every word in the New Testament,—that is true Christianity, and Chautauqua stands for what is understood to be the orthodox basis of Christianity, "Jesus Christ, the same yesterday, today and forever."

No, religion is not safety. Religion is not happiness. I should not desire happiness, I should wish to be blest. Happiness is a very thin thing to wear, for people see through it. A will for righteousness, however,—you win that, a will for righteousness, and you have the true spirit of religion. I believe it is won by unity with the most spiritual personality that ever trod the universe. I rest in Him. When I think of death I think of Him. Religion is apprehending the facts

of Christ. Let us take Him into account in everything we do. It is the part of religion so to "practice the presence of God" that we may be uplifted, sustained by His presence.

There are seven points in the consideration of religious life as related to personal culture. Educated people ought to be religious. Religious people ought to be educated. When through religion we surrender our intellect to God, He leaves it with us as a precious talent. Let us, then, as a mode of religious expression, learn how to think and take delight in it. The first point to be remembered is that religious experience and personal culture work together by developing power of thought. Second, we should cultivate the reasoning faculty. Let us ask why is this and why is that, and apply our reasoning not only to intellectual pursuits but to the facts of daily life. Third, religion is a great thing to cultivate imagination and we must cultivate imagination if we would broaden life. But equally we must hold imagination in check.

Thought, reason, imagination, these are all effects of religious experience, and fourth, we should make sure of some noble, dominating motive in life. What am I living for? That is the question we should ask ourselves. How can I beautify my little corner, and how do good to my neighbor? Why, I can't read a line, drop a word, but it leaves its mark on some other human being. Men—and women too—can sink to a lower level very easily. It is a great thing when one woman influences to higher thought one man or ten men.

Fifth, religion should make one take a just view of one's self. Not too high, not too low. Let us remember in the sixth place that the genuine religious spirit connected with culture as an object will develop philanthropy—a pure philanthropy with a Christian basis. And let us remember as the seventh point that religion develops character. Practice shall make for virtue—the marks of character Peter gives us when he says "add to your faith courage—add to your faith manhood—add to your faith strength." Peter knew

the secret of the subjective religious life. "Add to your faith virtue, and to virtue knowledge, and to knowledge moderation, and to moderation"—patience, strength—"godliness and to godliness, brotherly kindness, and to brotherly kindness charity."

Religion thus becomes a process of self-mastery in which we spend time to concentrate our faculties and develop them. These were wise words of the old Doctor of the church, "Let us practice the presence of God." The home is the practice school of religion. "For if these things be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord and Savior, Jesus Christ."

POEMS TRANSLATED FROM THE GREEK
CHANGEFUL BEAUTY

Anonymous.

Whether I find thee bright with fair,
Or still as bright with raven hair;
With equal grace thy tresses shine,
Ah, queen, and Love will dwell divine
In these thy locks, on that far day,
When gold or sable turns to grey!

—Translated by Andrew Lang.

AN EPITAPH FOR ACHILLES

This mound, the Achaeans reared,—Achilles' tomb—
 For terror to the Trojans yet to be,
 Leans shoreward that his mighty spirit whom
 Sea Thetis bore may hear its dirge of the sea.

—*Translated by William M. Hardinge.*

TO A LOCUST----Meleager

Charmer of longing—counsellor of sleep!
 The cornfields' chorister
 Whose wings to music whirr—
 Come, mimic lute, my soul in songs to steep,
 Brush tiny foot and wing
 In tender musicking:
 Come! out of sleepless care my heart uplift,
 Locust, and set love free
 With your shrill minstrelsy.
 And, in the morning, I will give for gift
 A fresh green leek to you
 And kissing drops of dew.

—*Translated by William M. Hardinge.*

FROM LEONIDAS

Now is the time to sail, for home
 The twittering swallow now has come,
 And Zephyr bloweth graciously.
 Yea, and the meads are fair to see,
 With spring-flowers, and the ocean still,
 Where late the fierce winds worked their will,
 And the wild wind went winnowing.
 Heave up the anchor. Shoreward fling
 The hawser, pilot, and make sail
 With canvas spread for every gale.
 'Tis I Priapus bid thee this,
 O man, whose charge the harbour is,
 So may'st thou sail to every sea,
 And bring thy merchandise with thee.

—*Translated by William M. Hardinge.*

THE SWALLOW SONG

*Sung by Greek Boys from Door to Door when the First
Swallow came Oversea.*

Come, come is the swallow,
With fair spring to follow.
She and the fair weather
Are come along together.
White is her breast
And black all the rest.

Roll us a cake
Out of the door
From your rich store
For the swallows' sake,—
And wine in a flasket
And cheese in a basket
And wheat-bread and rye,
These the swallow will not put by.

Will you give us or shall we go?
If you will, why rest you so;
But an if you shall say us nay
Then we will carry the door away,
Or the lintel above it, or easiest of all
Your wife within, for she is but small.
Give us our need
And take God speed.
Open door to the swallow then,
For we are children and not old men.

—Translated by William M. Hardinge.



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CULTURE FOR EFFICIENCY.

The twentieth century idea of Chautauqua Home Education has been epitomized as follows:

"The modern American ideal is a Democracy of Efficiency. The essentials of a higher education make for personal efficiency. Theoretically everybody in a democracy is entitled to the essentials of a higher education, but the vast majority of persons cannot go to institutions for that culture. People who have had some experience in life are in various ways more able to grasp essentials than inexperienced high school or college boys. Chautauqua takes these essentials of culture to such people at their own homes anywhere and everywhere and shows them how to educate themselves, day by day, up to the highest attainable degree of efficiency, personal and social."



NEW TERMS IN CHAUTAUQUA READING.

In taking up the subjects of the Chautauqua course it is pertinent to remind yourself of what your experience with school studies was. You will remember that every new subject upon which you entered had its own special vocabulary, or as we say in common speech, its own "lingo." You

could not go far in the formal study of the subject until you had made yourself familiar with this special vocabulary or "lingo." One cannot read intelligently the principles of grammar as stated until one has learned a few definitions as to what an "adverb" and a "participle" are; as to what is meant by "case," etc. One cannot proceed far in the study of geography until one has learned what is meant by a "volcano," a "peninsula," etc. But in any of these studies after faithfully mastering the first few pages the rest becomes intelligible and even enjoyable. The more faithfully the first work is done the more enjoyable will the later work be. So with the C. L. S. C. reading which you have now undertaken. You will find, for instance, that Mr. Cooke in his articles on "Woman in the Progress of Civilization" and Prof. Pilcher in his articles on "Historic Types of Architecture" are obliged to use accurately a number of special words, some of them unfamiliar and technical words which will not have very clear meaning to you until you have looked them up in the dictionary. The dictionary habit, however, is a good one, and the looking up of these words will be profitable to you. Devote as much time as you find necessary to the first pages and definitions and you will find yourself going on more and more rapidly, easily and advantageously.



ON READING "THE GREEK VIEW OF LIFE."

First.—Read Dickinson's "Greek View of Life" through from beginning to end as rapidly as possible.

Second.—Dot with a pencil as you read, references, allusions, or terms that are unfamiliar to you but don't stop for or worry over them; these are, in many instances, only a part of an author's style of writing and clear themselves up in the mind of a new reader as he reads further. Read straight on to the end.

Third.—By the time this rapid reading is finished certain main ideas of the book will stand out distinctly before you. Decide for yourself what you think these ideas are.

Fourth.—Reread the book, preface and all, using the dictionary freely where necessary and checking the hard spots that may remain for another reading or further side lights that will be given in the magazine pages or Round Table suggestions.

Fifth.—Don't look for a detailed outline of dates and names of Greek History in this book. The book was not written for the purpose of giving them nor are they necessary to an understanding of the message of the volume. It is enough to know, as everybody knows, that the Greek and Roman civilizations existed at the beginning of the Christian Era and that the Greek was the older of the two. Research scholars, for example, may well devote themselves to investigating every detail regarding Herodotus; but for the purpose of our study it is simply Herodotus' views representing a Greek type that are important.

Sixth.—What the modern reader most desires to learn is the nature of the chief contributions which the Greeks made to civilization. It is literally the Greek view of life, the strength or weakness of their point of view, that has lessons for us. Get this, as Mr. Dickinson authoritatively portrays it, in your reading of the book, and the reading will have been well worth while.



ON READING HOMER'S ILIAD AND ODYSSEY.

Think of this volume as a story book and read it as you would a story book; that is, for the sake of the stories.

If it be true, as Prof. Carpenter declares in his Introduction, that the immortal tales woven about the names of Achilles and Odysseus have never lost their charm because they are typical of the passionate rivalry of war and the steadfast love of country and family, we ought to know these stories.

Plot and characters reveal themselves fully as each tale progresses and allusions that are not quite clear at first soon become intelligible.

The article on "The Charm of Homer" by James C.

Fernald in the September CHAUTAUQUAN is suggestive and helpful.

Don't make "hard reading" of these stories; relax yourself to the swing of them and let them carry you along as if you were hearing them recited by a story teller. They are tales of valiant deeds and daring adventure from beginning to end—"action stories," than which there is no easier reading in the world. "Take a day off" to read the story of the Iliad and another to read the story of the Odyssey.



AFTER READING THE ILIAD.

Above, the Round Table advises you to read the Iliad as you read a modern story of action and warlike adventure in prose or verse. Entered upon in this way it reads itself, like a poem of Walter Scott's or a story of Kipling's or Anthony Hope's, or like any other book in which something is always happening. You may have had a little trouble to keep the characters straight, for a warrior may be called by his own name one minute and the next minute be called by a "patronymic," that is, a name borrowed from his father. The "king of men" is Agamemnon now and again he is Atrides, that is the son of Atreus. So with the gods. The chief of them all is Zeus when he does not happen to be Kronion, that is, the son of Kronos. You must learn to recognize him under his different names. But after all it is no new hardship for us to study the names and relations of characters a little before we can enjoy the story. And this use of patronymics is interesting. It is like the practice which is still common in Sweden of giving Andrew the name of "Pederson" because it happens that his father was called "Peter" or "Peder."

Having finished the Iliad you will wish to fix your notions as to what it is you have read, and what you must think of it. Turn back to Mr. Fernald's article, "The Charm of Homer," in the September CHAUTAUQUAN and ask yourself whether you are conscious of what he thought you should find in the stories. You may say, "Well and good. I at least think I know what he means; but what is the thing I have been reading, anyhow? I feel different about a yarn if I know it was written by an old Spaniard in prison centuries ago or about a comic picture if I know it was dug up out of Pompeii after being buried 1,800 years. Can you help me to get a feeling about Homer?"

Listen, comfortably. There existed among the ancient Greeks long before the birth of Homer, whoever he was, a body of legends or folk stories, which were handed on from one teller of tales to another and from one generation to the next, by word of mouth. You may be sure that it was good stuff to be so remembered and so re-told. Did you ever think how full of power things of this sort are in our own day? Take *Everybody's Magazine* for October and notice the cover design. It is Little Red-Riding Hood and the Wolf, just at the moment when the sharp teeth of her supposed grandmother arrest the child's attention. It illustrates the discoveries that Judge Lindsey intends making of the beast which threatens

all innocent and helpless elements in our society. Abraham Lincoln's wonderful use of Aesop's Fables was often remarked. He was said to have educated himself from Shakespeare, the Bible, and Aesop. Now Red-Riding Hood was a folk-tale. Aesop's Fables doubtless were folk-tales long before they were done into books, and they are told in many lands today by unlettered people to their children. So you have one idea about the Homeric Stories. They were the imaginative possession of the Greek race for centuries until finally, it may have been 2,500 years ago, some poet or poets came along and wrote them into an Epic. This poet, if he was only one, is known in the history of literature as Homer; and some scholars take his name to mean he was blind.

Homer did not write all the Greek folk-lore into his poems, nor all even of the Troy legend. Paris, a Trojan, flattered Aphrodite (or Venus) a goddess, and she was so gratified that she promised him the most beautiful woman in the world for his wife. He fulfilled the divine promise to himself like some Old Testament worthies, by unworthy means, eloping with the wife of a Greek prince who had shown him hospitality. The woman was Helen, wife of Menelaus, whom he took to Troy. The Greek heroes, answering the summons of Agamemnon, Menelaus' brother, waged a long war against the Trojans, of which the Iliad describes only the last fifty days. Now you have not only the historic quality of the Iliad assigned but also its setting—it is part of the legend of Troy.

There is little more that you need ask. One or two mannerisms of the poem you must have noticed; such as the repetition of whole passages without the change of a syllable. This is not a crudity or a lapse of workmanship, but a studied device for a desired effect. Did you ever read of the famous house that Jack built? Whenever the house is mentioned it is never "John's house" or the "house of which we were speaking" but always "*the house that Jack built*," to the last repetition. This, though trifling, is evidently deliberate and done for effect. So often in more serious verse.

*A voiceless wind, and sorely discontent
That wanders o'er a wan, dull waste of shore
Is yet, though far the quest, now well-nigh spent,
A voiceless wind, and sorely discontent.
But something beckons on—with impulse lent
By hope, it finds yon pine, and is no more
A voiceless wind and sorely discontent
That wanders o'er a wan, dull waste of shore.*

Note the repetitions. You must think of them somewhat as lovers of a ritualistic service think of their church ritual—given a highly beautiful expression of a particular sentiment or idea, then the use of that same form of expression again and again whenever the sentiment or idea occurs detracts nothing from impressiveness but rather adds to it a reminiscent value. A recurring theme in music is another illustration.

One thing which may have struck you oddly is the inseparability of certain qualifying adjectives from the persons to whom they belong. If Paris is launched in the tale as "godlike *Alexandros*" he is likely to remain the "godlike *Alexandros*" on all occasions no matter how sorry a figure he may cut at times. Odysseus once

"crafty" is always crafty, even if he happens to be distinctly otherwise. It is hard to catch an epic hero with his epithet off. Perhaps the explanation is that the poet felt it more just always to associate with a man his really characteristic quality than to attach to him a description of what he seemed for the moment. None of us would be willing to take chances of being judged by appearances at any chance moment. The marked peculiarity of a man is more strongly felt because it is thus insisted upon in the Homeric poems; and epic writers ever since have imitated the Homeric use of epithet.

The two mannerisms which we have been discussing, then, must not at all be regarded as blemishes, but should contribute rather to our enjoyment of the epic, since they are conscious, deliberate, and characteristic elements of the Homeric style.

Knowledge of such points as these will clear away some difficulties and will lend its own enchantment. Doubtless we shall agree with Mr. Fernald, however, that the most essential charm of Homer is in the abundant life of the poems, the life of human and divine action and of multiplied presences in all the realm of nature.



"THE CLASSICS AND MODERN LIFE."

[From a paper by James Brown Scott, Solicitor for the Department of State, Washington, D. C., read at Ann Arbor, Michigan, and published in *The School Review*:]

"While it may be admitted that a public servant may perform the duties incumbent upon him without a knowledge of Greece and Rome, and with no very great familiarity with the institutions and problems of the ancient world, it is almost self-evident that the usefulness of a legislator, as distinguished from an administrator, would be enhanced by an adequate conception of the institutions of Greece and Rome as well as of the masterpieces of their political philosophy. Men change, governments rise and fall, nations pass out of existence, but the political relation of man to man, the problems of government, whereby individual liberty may be reconciled with the requirements of society, remain, and must be considered by each generation. The experience of the past, however remote, or of states, however small, cannot safely be overlooked by one who regards government and governmental theories as a development. Constitutions grow, they are not made; the Constitution of the United States was not created in the constitutional convention in 1787, but was the result of centuries of conflict and growth. * * *

"We cannot eliminate Greece, and in a much lesser degree Rome, if we would construct a system (of philosophy) universally applicable. We cannot create a system without reference to the systems of the past which it has taken the past itself centuries to develop. These contentions may be readily admitted and yet it may be insisted that they apply to but limited classes; that they concern

specialists in these various lines, and do not affect the overwhelming mass of our people engaged in the practical questions of the present day. However strong this objection may be, it is susceptible of an answer which amounts to refutation; for the study of these subjects, or of any of them, gives training and balance to the mind and we must perforce admit that the trained mind is essential to the proper conduct of affairs whether we be called upon to discuss problems of state, questions of literature, or canons of art and philosophy.

"It is not asserted that training and balance may not be acquired by the study of the natural and physical sciences, or that an acquisition of modern languages will not supply linguistic training. It is maintained, however, that the study of classical literature, art, and philosophy supplies a training based upon models which have stood the test of time and which may therefore be considered universal; that the training derived from their study is therefore correct training, and that we cannot, even if we would, omit these subjects in any curriculum which aims to fit a man for the problems with which he will be confronted in his daily life."



WHAT C. L. S. C. ALUMNI CAN DO.

(Response to toast, "What To Do?" made at the Alumni Dinner of the C. L. S. C., August 18, 1909.)

1. As opportunity offers, tell somebody what the Chautauqua Course has meant to you or some one else you know.
2. Take the cue President Faunce gave in his Recognition Day address at Chautauqua, N. Y.: Emphasize Efficiency as the chief result to be obtained from the Chautauqua Course. For the term "Efficiency" includes some accurate knowledge, the ideals of genuine culture, and enlarging capacity to make the most out of one's life in service.
3. Point that promising youth who is compelled to drop out of High School to the Chautauqua road of higher Education.
4. Suggest a Chautauqua Department of the Woman's Club, or inform the head of the literary committee of your local club, young people's organization, social settlement, Y. M. C. A., Y. W. C. A., and the like that Chautauqua is the best equipped supply station in the United States for suggestions and material for club study.

5. See that some "shut in," bereaved, lonely or elderly person gets "the best of company" by means of the C. L. S. C. readings.

6. Say to the Librarian: You want people to make the best use of the library. Establish a Chautauqua Course shelf and make a special display of all the other books and articles in your library on related topics. This in itself will be a revelation to the community. If in addition you have a Chautauqua Reading Circle that, if possible, meets regularly in your building, the educational influence of your library will be increased amazingly. Require your assistants to become familiar with the course. It will be invaluable to them in meeting the daily demands made upon them.

7. Remind the Sunday School worker that the Chautauqua Course originally grew out of the needs of the Sunday School teacher for a broader intellectual outlook. To know the language of our own time, as Dr. Hale put it, is essential to the most interesting Bible work. What do the members of the class read during the week? The progressive Sunday School teacher is looking for means of developing the "larger life" for people between Sundays.

8. Rally all Chautauquans you know at least once a year, if you cannot organize a local graduate Society of the Hall in the Grove, to keep the Chautauqua fire burning: others may see the light.

9. Send to the Chautauqua office the name of some person in your community who might like to earn the course or who would make a good local organizer of a group of readers.

10. Keep on reading enough of the course yourself to know what you are recommending to other people.



THE C. L. S. C. AND THE PUBLIC LIBRARY.

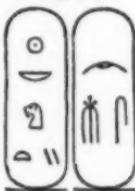
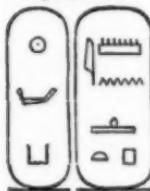
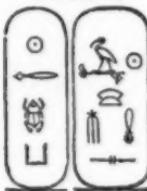
In a recent copy of the *Daily Union* of Shelbyville, Illinois, we note that in the town librarian's report of books added to the library she refers to a number of books which have been secured for the benefit of Chautauqua readers

for the coming winter. This is a favorable time to remind Chautauquans to interview their librarians and see if they cannot arrange for a Chautauqua nook where the Chautauqua books for the coming year may be placed. It would be an advantage to have displayed at the same time such supplementary books as bear upon the work of the year. It helps to attract the attention of people to the resources of the library and most librarians will be glad of the suggestion. Even if the librarian does not find it possible to have a permanent Chautauqua nook, such an exhibit written up for the newspapers would help to draw attention to the work of the C. L. S. C. in 1909-10. Have with the exhibit some circulars of the C. L. S. C. and the "Handbook of Talking Points." Cut out the pages headed "Individual Readers" and have these pasted on a bulletin close by the nook. These live testimonials constantly win friends for the C. L. S. C.

A special exhibit might be made of the books in the library relating to women, and attention called to the important series in *THE CHAUTAUQUAN*. Mrs. Mary I. Wood, Manager of the Information Bureau of the National Federation of Women's Clubs writes to *THE CHAUTAUQUAN* as follows:

"I am most interested in the advance outline of the leading feature of *THE CHAUTAUQUAN*. If you had consulted me personally as to the subject for your next year's work which would be most pleasing to me and most helpful to my work, I could not have chosen a better subject than 'Woman in the Progress of Civilization.' It seems to me that the first interest of an organization of women should be to inform themselves of the history of women in the progress of civilization, and heretofore, there has been no continuous, connected, correlated material prepared in such a way as to be ready for use by the women's clubs."

Mr. George Willis Cooke has had a similar experience in his study of material relating to this question. He says: "Thousands of books exist about women, many of them of value in their way. But a book giving anything like an outline of the history of women or the causes of her place in civilization does not exist in any language, so far as I have been able to ascertain."

Seken-
yen-Rā. 16.Ahmosis (Amon-
sis). 17.Amenhotep (Amen-
ophis) I. 17.Thut-
mosis (Thut-
mosis) I. 18.Makarā
Hatshepsut. 18.

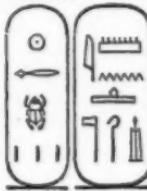
Thutmosis II. 18.



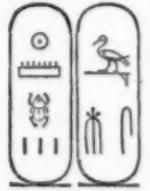
Thutmosis III. 18.



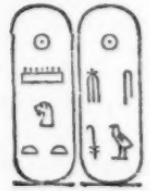
Amenophis II. 18.



Thutmosis IV. 18. Amenophis III. 18.

Amenophis IV.
(Ekh-en-aton). 18.Haremheb (Har-
mais). 19.

Ramses I. 19.

Setkhi, Sethi
(Sethos) I. 19.

Ramses II. 19.



Cartouches of Some of the Egyptian Pharaohs.



† The Arabic numbers placed after the names are those of the different dynasties. Where two names are given the first is the official cognomen assumed by the king on his accession, while the second is his private or individual name.

Cartouches of Some of the Egyptian Pharaohs.

C. L. S. C. MOTTOES.

"We study the Word and the Works of God."
"Let us Keep Our Heavenly Father in the Midst."
"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.	SPECIAL SUNDAY—May, second Sunday.
BEYANT DAY—November 3.	INTERNATIONAL PEACE DAY—May 18.
SPECIAL SUNDAY — November, second Sunday.	SPECIAL SUNDAY — July, second Sunday.
MILTON DAY—December 9.	INAUGURATION DAY — August, first Saturday after first Tuesday.
COLLEGE DAY — January, last Thursday.	ST. PAUL'S DAY—August, second Saturday after first Tuesday.
LANIER DAY—February 3.	RECOGNITION DAY—August, third Wednesday.
SPECIAL SUNDAY—February, second Sunday.	
LONGFELLOW DAY—February 27.	
SHAKESPEARE DAY—April 23.	
ADDISON DAY—May 1.	



OUTLINE OF REQUIRED READING FOR DECEMBER.

FIRST WEEK, NOVEMBER 26-DECEMBER 3.

In **THE CHAUTAUQUAN**: "Woman in the Progress of Civilization," Chapter III. Roman Law and Early Christianity.
 In the Required Books: "The Greek View of Life," Chapter III to page 142. "The Homeric Stories." The Odyssey. Books I-III.

SECOND WEEK, DECEMBER 3-10.

In the Required Books: "The Greek View of Life," Chapter III to page 154. "The Homeric Stories." The Odyssey. Books IV-VII.

THIRD WEEK, DECEMBER 10-17.

In **THE CHAUTAUQUAN**: "A Reading Journey through Egypt," Chapter III. The Pyramids and the Sphinx—Memphis and Heliopolis.
 In the Required Books: "The Greek View of Life," Chapter III to page 167. "The Homeric Stories." The Odyssey. Books VIII-X.

FOURTH WEEK, DECEMBER 17-24.

In **THE CHAUTAUQUAN**: "Historic Types of Architecture," Chapter III. Chaldaean and Assyrian.
 In the Required Books: "The Greek View of Life," Chapter III. Concluded. "The Homeric Stories." The Odyssey. Books XI-XIII.

FIFTH WEEK, DECEMBER 24-31.—Holiday vacation.



SUGGESTIVE PROGRAMS FOR LOCAL CIRCLES.

FIRST WEEK.

Word Study: From "Woman in the Progress of Civilization."
 Review and Discussion Chapter III in **THE CHAUTAUQUAN** of Woman in the Progress of Civilization.
 Roll Call: Quotations from Homer.
 Review and Discussion of "Greek View of Life," Chapter III.

Paper: How Champollion deciphered the Rosetta Stone. (See "Easy Lessons in Egyptian Hieroglyphics," E. A. T. W. Budge; also "The Mummy," p. 139 ff. by the same author; encyclopedias, etc.)

SECOND WEEK.

Review and Discussion of Readings in Homer.

Paper: Similarities between Greek and Scandinavian mythology. (See Bullfinch, "Age of Fable," "Northern Mythology," D. F. Kauffmann, encyclopedias, etc.)

Roll Call: Quotations from Greek lyrics. (See "Idylls and Epigrams, chiefly from the Greek Anthology," translated by Richard Garnett; and "Ideals in Greek Literature," Lawton, C. L. S. C. book, 1905-6.)

Hieroglyphic Contest: Let the Circle members identify the cartouches of the various Egyptian kings as reproduced on pages 428-9 of this magazine.

Review of article on Spanish Women in the pages of this magazine.

THIRD WEEK.

Paper: The Significance of the Scarab. (See "Egyptian Magic," Chapter II, E. A. T. W. Budge; encyclopedias, etc.)

Roll Call: Identification of goddesses mentioned in Chapter III of "Women in the Progress of Civilization;" Isis, Diana, etc.

Reading: The Geography of Homer. (See Library Shelf in this magazine.)

Oral Report: Egyptian Colonies in the United States. (See *Century*, 69:502-11, Feb., '05; and 74:51-61, May, '07. Also census reports, etc.)

Book Review: Lord Cromer's "Modern Egypt."

Paper: An Outline History of Memphis; The Significance of Its Name; Its Place in the Religious History of Egypt. (See Breasted's "A History of Egypt," etc.)

Paper: An Outline History of Memphis; The Significance of Its Name; Its Place in the Religious History of Egypt. (See Breasted, "A History of Egypt," etc.)

FOURTH WEEK.

Study of Words in "Historic Types of Architecture" and definitions of architectural terms.

Review and Discussion of above article.

Reading: Progress of Egypt, *Atlantic*, 102:539-45, Oct., '08.

Roll Call: Dimensions and other data of the Gizeh pyramids.

Paper: The Ptolemaic System of Astronomy. (See encyclopedias, popular astronomies, etc.)

Discussion: England's Policy in Egypt. (See Cromer "Modern Egypt," and the English reviews, *Nineteenth Century*, *Edinburgh*, *Blackwood's*, and *Fortnightly*, for the year 1907.)



THE TRAVEL CLUB.

FIRST WEEK.

Paper: How and Why the Pyramids Were Robbed. (Histories, encyclopedias, etc.)

Roll Call: Identification contest of royal cartouches. (See pages 428-9 of this magazine.)

Reading: *Resumé of and selections from George Bernard Shaw's "Caesar and Cleopatra."*

Book Review: *Modern Egypt* by Lord Cromer.

Oral Reports: *The Story of the Virgin's Tree*; the Obelisk of Heliopolis. (See Baedeker, etc.)

SECOND WEEK.

Roll Call: Dimensions and other data of Pyramids of Gizeh.

Reading: *The Geography of Homer*. (See Library Shelf.)

Paper: Egyptian Engineering. (See histories, Baedeker, etc.; also "Old Time Engineering," *Scientific American*, 62:25522-3, July 14, '06; "Mining and Use of Metals by Ancient Egyptians," *Popular Science*, 67:687-700, Dec., '05, and other magazine articles.)

Oral Report: Egyptian Colonies in the United States. (*Century*, 69:502-11, Feb., '05; 74:51-61, May, '07.)

Paper: Egyptian Magic and the Use of Waxen Images. (See "Egyptian Magic," Budge, Chapter III.)

THIRD WEEK.

Paper: Napoleon's Campaign in Egypt.

Reports: Hieroglyphics, Hieratic, and Demotic: What These Forms of Writing Were. (See Budge "Easy Lessons in Egyptian Hieroglyphics," also "The Mummy," encyclopedias, histories, etc.)

Paper: A Funeral in Ancient Egypt and the Significance of the Rites. (See Budge, "The Mummy," p. 153 ff. Breasted, "A History of Egypt.")

Reading: From Sir Richard Burton's "Personal Narrative of a Pilgrimage to Mecca and Medinah."

Discussion: Cleopatra in History and Fiction. (See Plutarch, Shakespeare, Dryden, Bernard Shaw, Ferrero.)

Paper: How England Acquired the Suez Canal.

FOURTH WEEK.

Oral Report: The Gypsies: Are They Egyptians? (See Borrow "The Gypsies of Spain," encyclopedias, books on ethnology, etc.)

Paper: The Battle of Heliopolis (1517) and Its Significance. (See histories, Baedeker, etc.)

Report: The Barrage du Nil: Its History and Purpose. (See Baedeker, etc.)

Discussion: England's Policy in Egypt. (See Lord Cromer "Modern Egypt" and articles in leading English reviews: *Nineteenth Century*, *Fortnightly*, *Blackwood's*, *Edinburgh*—particularly for year 1907. Also *Review of Reviews*, 32:98-9.)

Paper: Lord Cromer's work in Egypt. (See above references.)

Book Review: *An Egyptian Princess, Bride of the Nile*, or *Uarda* (Ebers).

ANSWERS TO SEARCH QUESTIONS ON NOVEMBER
READING.

1. When the foundations were laid for modern Cairo in 696 A. D. the planet Mars called by the Arabs "Kahir" or "victorious" crossed the meridian of the city. The place was named accordingly *Masr el-Kahiro*, *Masr* being the ancient Semitic name of Egypt.
2. The Coptic Church, a continuation of the ancient Chris-

tian Church in Egypt, dates from 451. It split from the Roman church in that year because of doctrinal differences. 3. Near Rosetta, Egypt, by a French engineer. It is now in the British Museum. 4. The Greek element predominated; the Egyptians were next in importance; there were as well, numerous Jews. 5. The Alexandrian Library, the greatest of antiquity, was partially destroyed by Christians in the year 395 A. D. Burned by Caliph Omar in 642 A. D. 6. A force of cavalry established in the 13th century. They succeeded in establishing a ruler from their own number in 1251 and were dominant until 1517. They remained a part of the Egyptian army until almost exterminated in 1811. 7. Egyptian rulers of the 24th, 26th, and 28th dynasties who made their capital at Sais in the Delta, lower Egypt.



SEARCH AND REVIEW QUESTIONS ON REQUIRED READING FOR DECEMBER.

WOMAN IN THE PROGRESS OF CIVILIZATION—CHAPTER III.

1. What was woman's position in the early period of Rome?
2. What was the cause of the increase of divorce? 3. How was marriage eligibility extended? 4. What was the form of civil marriage—*coemptio*? 5. How extensive was the emancipation of women? To what was it due? 6. What were the best Roman women like? 7. What was the greatest law code developed by Rome? 8. Tell some of the changes in family law and in the ownership of land which came into effect in the course of time. 9. What is meant by the "law of status?" 10. To what was due the rise of religious associations or brotherhoods? 11. What were some of the religious changes in various lands which prepared the way for Christianity? 12. What was woman's place in the Christian communities? 13. How did the church revive patriarchy? 14. Explain the exaltation of the Virgin Mary in the history of the early church. 15. What was the contrast commonly made between Eve and Mary? 16. What are some of the analogies to the Virgin Mary in other religions? 17. What dualism resulted from the development of the church as a spiritual and a worldly power?



A READING JOURNEY THROUGH EGYPT—CHAPTER III.

1. How may the pyramids be reached from Cairo? 2. How is the ascent of the pyramids made? 3. What is the view from the great pyramid? 4. What other pyramids are near the Gizeh group? 5. Where were the dynastic cities situated? 6. How were the pyramids approached in ancient times? 7. For what purpose were the pyramids erected? 8. What are some of the interesting facts concerning the size and construction of the pyramids? 9. For what did the Arabs despoil the pyramids of their sheathing masonry? 10. How was the Pharaoh attended in the spirit land? 11. How were his needs supplied? 12. What is the folktale recorded on the granite slab between the paws of the Sphinx? 13. What is the inner plan of the great pyramid? 14. What of interest have Memphis and Heliopolis?

HISTORIC TYPES OF ARCHITECTURE—CHAPTER III.

1. What have been the historical results of recent excavations in Chaldaea and Assyria? 2. Who was Lugalzoggisi? 3. What did he accomplish? 4. Sketch briefly the history of the Chaldaean and Assyrian kingdoms to the time of the Persian conquest under Cyrus. 5. Why were the buildings of Mesopotamia made of brick? 6. Why were thick walls necessary? 7. How did the vault and the dome develop from the arch? 8. How were the dead in Mesopotamia disposed of? 9. Why were the Chaldaean buildings rectangular? Why were the walls vertical. 10. What was the form of the Chaldaean temple? 11. How were the walls decorated? 12. What was the Tower of Jupiter Belus? 13. What were some of the peculiarities of its structure? 14. Describe the palace of Sargon. 15. How was the problem of water supply solved? 16. How were the famous hanging gardens constructed? 17. How were the problems of lighting and ventilating met? 18. How were bases of the Assyrian columns sometimes supported? 19. What origin may we ascribe to the simple decorative forms employed by the Assyrians? 20. What influence did the art of Mesopotamia exert upon succeeding civilizations?

SEARCH QUESTIONS.

1. What were Napoleon's words to his army in Egypt, in which he made reference to the Pyramids? 2. What dream of empire led Napoleon to seek the conquest of Egypt? 3. Who was Champollion and when did he live? What is his title to fame? 4. When was the Suez Canal begun and completed? When was it acquired by England? 5. Upon what history did Shakespeare base his play "Antony and Cleopatra?"



NEWS FROM READERS AND CIRCLES.

"Chautauqua reading makes one notice some things with peculiar personal interest," began Pendragon as delegates gathered for the first fall Round Table. "Here is Mr. Roosevelt's first article on his naturalist-hunting trip for the Smithsonian Institution in Africa and the thing that strikes me is the fact that he took along Homer's *Iliad* and *Odyssey*. This news somehow pleases, I venture to say flatters, me, as I take up these Homeric Stories in the Chautauqua Course for this year. Even Homer nods, according to tradition, but Mr. Roosevelt, wherever he turns up, is interesting. He provides for his son and himself on this expedition into the wilds of South Africa an aluminum and oilcloth case for about fifty pounds of selected books bound in pigskin (a pigskin library) among which are the *Iliad* and *Odyssey*, translations of two plays of Euripides and the volume by Gregorovius on Rome. I infer that knowledge of and taste for classical subjects have had not a little to do with making Mr. Roosevelt quite as interesting a twentieth century personality as any part of the great family of nations can show today. I can hardly say that one Classical Year in each four of the Chautauqua Course puts us all into the Roosevelt class, but every time I

take up my C. L. S. C. volume of the *Iliad* and *Odyssey* I cannot help thinking of what Mr. Roosevelt reads into or reads out of these greatest of epics, the one of war and the other of home virtues."

A careful reader of *THE CHAUTAUQUAN* reminded Pendragon of the preferences for the Classical Year which have been expressed from time to time in the magazine by members of the C. L. S. C. classes. A teacher of Latin in the High School at New Castle, Pennsylvania, threw in a professional side light by rising to say that at present a growing wave of interest in the study of Latin was a widespread phenomenon of High School experience reported from many states. Whereupon Pendragon read from two letters:

"Clarksville, Tenn.—I enjoy the Chautauqua work, although I am a very busy wife and mother and belong to two church societies and another literary club.

"The Wednesday Club, of which I am a member, studied Ancient Greece last year, and will take up Modern Greece this year. So you see my work in Chautauqua is of assistance in that work as well as in many other ways.

"Every year I think I will have to give up the work, but love it so now that I feel I would be giving up part of my home or family.

"Our class is very enthusiastic and all do good work, considering the members are busy school teachers and wives."

"Chicago, Ill.—I read all the books and articles in *THE CHAUTAUQUAN* for last winter with much pleasure and benefit. Circumstances kept me from going to college, as I had always hoped to do, but I have come to look on Chautauqua as a very excellent substitute for a college course. Modern Europe was merely touched upon in my High School work, and I found new fields of thought in last winter's books. I especially enjoyed the Literature Book, perhaps because literature is my hobby, and read a good many of the books discussed therein.

"I am looking forward to this winter's work with a great deal of pleasure, as the Ancient World has always had a charm for me no other age has. Then, too, I am a Bible student, and expect to enter a class in Sunday School Teachers' Training this winter, * * * and one must know Ancient History to understand the Bible, I have found.

"I note with pleasure that Prof. Breasted is to write the Reading Journey through Egypt. I have recently read his History of Egypt, and feel sure the Reading Journey will be a most interesting account of Egypt by one who is an authority on that country. Since returning from my vacation, I have been reading again the Histories of Greece and Rome in preparation for this winter's work."



"Recognition Days were held at twenty Chautauqua Assemblies during the past season, C. L. S. C. diplomas were sent to twenty-one (from Old Orchard, Maine, on the East to Pacific Grove, California, on the West), and sixty-one assemblies had a C. L. S. C. worker or representative of Chautauqua's Home De-

partment. This evidence of the vital relationship of our Home Reading work to the genuinely educational type of Chautauqua Assembly," said Pendragon, "is an encouraging sign of the times. Fortunate is that Chautauqua which secures for itself the loyal, permanent, intelligent constituency of C. L. S. C. readers and alumni in its Assembly territory. For example:

"The second annual meeting of the Chautauqua Society of the Hall in the Grove at the Wathena, Kansas, Assembly," writes the secretary, "met in the C. L. S. C. Tent. The officers elected were: President, Mrs. Jessie Carter, Wathena; Vice-president, Mrs. Nellie Stewart, Wathena; Treasurer and Secretary, Miss Fanny B. Zimmerman, Bendena, Kansas. Five new names were added to the membership roll, making fourteen in all. The Association gave a banquet at four o'clock on August 26th to the Class of 1909 in the C. L. S. C. Headquarters, and welcomed the five new graduates. William Jennings Bryan was the guest of honor. Including Tom Corwine, platform entertainer, Dr. M. F. Troxell, Bible Expositor, Mr. A. W. Themanson, Secretary of the Assembly, and others there were about twenty-five in the party. Ice cream, small cakes and mints were daintily served."



In this connection Pendragon asked the General Secretary of the C. L. S. C. to give a glimpse of the summer assembly field representation under his direction.

Dr. D. W. Howell, the General Secretary, said: "I took a flying trip during the month of July, touching many points on a circuit of short-term assemblies including eleven Chautauquas in Missouri, Kansas, and Arkansas. Wherever there is a fair opportunity to present the Chautauqua Idea of education by Home Reading the people are greatly interested. A number of local organizers were secured who will work for enrolments this fall. Several days were spent at the Winona, Indiana, Assembly during the last week in July and also at Dixon and Havana, Illinois, in the early part of August.

"Miss Meddie O. Hamilton, Field Secretary, was at Boulder, Colorado, and Pontiac, Illinois, in July, and for twenty days in August she carried on the C. L. S. C. Department at Winona, Indiana.

"Other special field representatives were placed as follows: Rev. E. C. Tullar, Winfield, Kansas; Miss Harriet E. Stanley, Jackson and Kalamazoo, Michigan, Bellefontaine, Ohio, Lincoln Park (Cawker City), Kansas; Mrs F. W. Bartlett, Ottawa, Kansas, Elgin, Illinois; Miss Nora B. Gentry, Clay Center, Kansas, Ottawa and Litchfield, Illinois; Miss Jane B. Parkinson, Sterling, Kansas, Aurora,

Illinois; Mrs. Charles E. Risser, Hoopestown, Illinois, Urbana, Ohio, Wabash, Indiana; and Prof. F. C. Lockwood of Allegheny College, at Camargo, Illinois.

"Besides this assembly visitation Chancellor Vincent and the General Secretary from Chautauqua, New York, are filling a number of engagements this fall for Chautauqua Rallies in the interest of the C. L. S. C. under the auspices of local circles and other organizations in territory east of Cleveland, Ohio. Miss Hamilton, with headquarters at the Chicago office, is making similar engagements in territory more easily accessible from that point. I should be glad to hear from any quarter where this kind of service can be arranged for."



"At the Alaska-Yukon Exposition in Seattle, Washington," added Pendragon, "Mrs. A. H. Rohrer, an enthusiastic Chautauquan, established a booth and Chautauqua Headquarters. Developing interest was marked by her success in securing a 'Chautauqua Day' as a feature of the Exposition program, August 25. Mrs. Rohrer sends this printed account of the exercises which were well attended and were held in the New York State building:

"Mrs. C. B. Carpenter of the University Circle presided. Mrs. Flora Swartout of Seattle, who organized the local circle here seven years ago, delivered the address of welcome. It was responded to by Rev. E. T. Dunstan of West Seattle, a lecturer at Chautauqua assemblies. Rev. John O. Foster, one of the first graduates, gave the address, 'To those who know Chautauqua.' He spoke entirely of the early days of Chautauqua.

"Mrs. Sidney Smith of Seattle followed with 'To Those Who Would Know Better.' Referring to the Chautauqua Literary and Scientific Circle, she said its aims were to promote habits of study and reading; to give to the busy man and woman the college view of life, and to encourage clear thinking in connection with the ordinary duties of life.

"Greetings from John H. Vincent, Chancellor; George E. Vincent, President of Chautauqua Institution, were given by Mrs. P. H. Rohrer and were responded to by the Chautauqua salute.

"Instrumental music was furnished by Miss Bertha Mahaffy of Seattle. A vocal solo was rendered by Mrs. M. A. Steinert of Pittsburg, Pa., a singer from Chautauqua, N. Y.

"At the reception following the exercises, those in the receiving line were: Mrs. P. H. Rohrer, Mrs. Sidney Smith, Mrs. Mary A. Leech, Mrs. H. S. Sprangle, Mrs. Flora Swartout, Mrs. C. B. Carpenter, Mrs. Sara Edmonds, Mrs. Solidy."



"Doubtless you all recall," continued Pendragon, "that the formal opening of the Home Reading year comes October 1, corresponding to the traditional academic year of most colleges and universities. The day is called Bryant Day, in honor of the special in-

terest taken by the poet, William Cullen Bryant, in the plan of the C. L. S. C. when it was first established in 1878. The 'Bryant Bell' in the tower of the Pier Building at Chautauqua was rung with appropriate ceremonies as usual this year. Not all of us could be there save in spirit; a brief account is in order."

On Bryant Day, October 1, Chautauqua was a little Mecca for nearly a hundred happy devotees, and the peal rang out over the lake, and voices gave to the town a hint of its summer life. Promptly at 11:40 resident C. L. S. C. members and graduates as well as the representatives present from other nearby circles met at the Post-office building and marched to the Pier, where all hands joined in the bell ringing. In the company were representatives from Westfield, Sherman, Jamestown, Ashville, Churchville, Rochester, and Chautauqua, New York; Titusville, Oil City, Linwood, and New Castle, Pennsylvania; Cincinnati, Ohio; and Detroit, Michigan. Returning to the Postoffice the company enjoyed a basket lunch in the very pleasant north room of the building. The picnic baskets differed from such baskets elsewhere only by as much as the grape belt along Lake Erie just to the north had sent more beautiful grapes and peaches than other regions may boast.

But the significance of the affair is not to be estimated by its more commonplace features. It is the anniversary of a great movement for home education which works through various agencies as different in their methods as the ultra-practical correspondence schools on the one hand and the ultra-cultural women's clubs on the other, but which had its real beginning at Chautauqua in 1878.

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"Representatives of new circles who report *early* as well as enthusiastically are doubly welcome," remarked Pendragon. "It would help us all if circles would promptly report to the Institution offices as soon as organized in the fall, giving some account of their special plans, the number of members, occupations represented, frequency of meetings, and names of officers."

"This is the first year we have taken the C. L. S. C. reading," says the representative of Marshfield Circle, Missouri. "We have nine members and every one is delighted with the work. We meet every two weeks in the home of one of our members. Every member takes an active part in our meetings."

The Irvings, a group of twenty-one connected with the First M. E. Church of North Tonawanda, N. Y., have worked out an advance program (contained in a neatly typewritten and bound booklet) beginning with a corn roast September 20 and closing with a picnic next May 30. A map talk on Greece and an historical sketch of the Greeks were wisely provided for the first regular meeting. A Round Table on "Homes Beautiful" in the course of architectural studies of the year is suggestive.

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Pendragon observed: "It takes considerable time for circles to get organized and under way after the summer vacation, but in-

dividual readers of the course in increasing numbers find the reading adaptable to all times and seasons of the year. Indeed, one of the most remarkable qualities of the Chautauqua Course is its availability for all sorts and conditions of men and women nowadays. I know a woman who habitually gets her set of Chautauqua books in June and goes through them for vacation reading; then in the fall as the magazine comes along she has an extra good time with the whole course. I have distributed among you a number of slips bearing quotations from letters sent by individual readers. At this Round Table we shall all enjoy your reading aloud from some one of these human documents:"

"Mansfield, Ohio.—I take great pleasure in saying that I have heartily enjoyed the course this year, and I have been more than satisfied with the work. I am a high school graduate, and unable to go to college, but find that this work keeps me well up in things that I like to know. I recommend it to everyone like myself who does not want to lose the benefit gained by high school work, and does not want to become a mere drudge. I am looking forward with great anticipation to next year's course."

"Omaha, Nebraska.—In this connection I desire to say that Chautauquans who have for any reason been delayed and got behind in their reading do not need to be discouraged. For reasons which I need not mention, my work fell so far behind that I only completed the 1907-08 course on March 19th. At that time I had grave doubts as to whether I would be able to finish the 1909 course within the required time, but it is completed today (June 29). It is surprising the amount of reading people can do within a limited time if they only apply themselves."

"These memoranda have been filled out on the street cars, moving trains, and at various points throughout the west."

"My reading has been practically alone, and while I believe that a great deal more benefit is to be derived by joint reading or if the subject is handled by a Circle, at the same time there is much pleasure and information which an individual reader may obtain for himself.

"I have never regretted taking up the work, and as I am completing the four years' course, I feel that the only reason the Chautauqua reading does not form a part of the home life of practically every household in the country is because it is so little understood."

"Warwick, New York.—Took the C. L. S. C. reading about twenty years ago, taking through a class of from three to six. I am hoping to interest a number of boys and girls who are short on schooling in reading this year. . . . As a part of the readers will be from my Sunday School class, for whom I expect to contribute a part of the price of the books, it means more than usual to me."

"Rockville, Ind.—I cannot tell you what the course has done for me in sweeping the cobwebs out of my mind. I wish more people past 60 would take it."

"Ladonia, Texas.—This was my first year of Chautauqua work and I cannot say too much in praise of this splendid course for busy people. In addition to my Chautauqua work I completed, in June, Moninger's Bible Teacher's Training course, making a grade of 100 per cent. on the first half of the course and 98 per cent. the last half; taught a class in the Bible School, and attended personally to the greater part of my household duties; kept a little motherless girl in school during a part of the winter, and assisted her with her studies at night. So I did not have an abundance of time for my Chautauqua work, but I feel that it has been of inestimable value to me and I think I shall never give up the work even if I must study alone. My books for the present year have been ordered and I am enthusiastically looking forward to the year's work."

Reports from Chautauqua Assemblies on the Season of 1909

BOULDER, COLORADO.

The Colorado Chautauqua and Summer School this summer had a six weeks' session ending August 14. While many citizens of Boulder were constantly upon the grounds the attendance from outside the city was almost double that of last year, there being guests present from thirty states, and the average length of stay was over four weeks. Special weeks were devoted to Missions, Bible Conference, English Literature, and Health and Efficiency, while special days were given to Children, the W. C. T. U., and the Sunday School. Work in the Summer Schools was conducted in the following departments: Psychology and Pedagogy, Primary Methods, English Language and Literature, Music, Art, Oratory, Physical Education, Science, Reviews, and Bible Study. One hundred and twenty-five students received certificates at the close of the session. Prof. W. D. MacClintock of the University of Chicago gave the address on Recognition Day when four graduates received their diplomas. Miss Meddie Ovington Hamilton, Field Secretary, was the C. L. S. C. representative. The visit of Mr. Horace Fletcher was one of the interesting features of the season. The chief improvement on the grounds was the erection of a gateway and rest station at the entrance.

PINE GROVE, CONNECTICUT.

A delightful little Chautauqua Assembly was held at Pine Grove, near Canaan, Conn., August 14-22 inclusive. The program while not very elaborate was greatly appreciated. It consisted of four illustrated lectures on foreign travel by Rev. Edgar C. Tullar of New Haven, a series of Bible studies for adults and juniors by Rev. George M. Brown and Mrs. George G. Buck of Bridgeport, Conn., a class in physical culture by Mrs. Kittie Middlebrook Holton of Danbury, lessons in Domestic Science by Miss Myrtie E. Robinson of Mt. Vernon, Maine, and a number of C. L. S. C. Round Tables and entertainments. All expenses were met and a more ambitious program is planned for next year.

BIG STONE, SOUTH DAKOTA.

The Big Stone Lake Chautauqua held a sixteen-day session. The Grant and Robert County Teachers' Institute had a joint session continuing four weeks in charge of S. C. Hartranft of the Aberdeen Normal School. There were two Round Table features, Bible study conducted by W. H. Jordan of Minneapolis, and a study of literature by Dr. Horace Ellis of Vincennes, Indiana. The Association has been reorganized with S. C. Hartranft as manager. Plans of improvement for a ten-day Assembly with several week-end sessions are in progress.

HAVANA, ILLINOIS.

The Illinois State Epworth League Chautauqua and Institute, Quiver Lake, Havana, Ill., held a twenty-five-day session from July 29 to August 22. The number of campers was larger than last year, and a large attendance was attracted by a popular platform which included Hon. William J. Bryan, Gov. R. B. Glenn, Gov. H. A. Buchtel, Father Daly, and William Sterling Battis. During the Institute there were classes in religious, church, and mission subjects, the speakers comprising Dr. Joseph W. VanCleave, Mr. George F. Sutherland, Dr. D. B. Brumitt, Dr. George Elliott, Dr. C. M. B. Mason, Dr. Springer, Mrs. Mary R. Harrington. Dr. D. W. Howell, General Secretary of the C. L. S. C., was present for a week, conducting five Round Tables, and delivering four Bible lectures. He also gave the address on Recognition Day, his subject being "The Inverted Crown." There was one graduate, and the enrollment for next year is twenty-five. Dr. Emma Fager is chairman of the committee on C. L. S. C. work for next year, and the officers for 1910 are President, Prof. S. J. Curlee, Havana, Ill.; Vice-President, Miss Helen Ingram, Chicago, Ill.; Secretary, Rev. J. L. Settles, Havana, Ill.; Treasurer, E. H. Peine, Mason City, Ill.; Chairman Publicity Committee, John W. Perry, Springfield, Ill.

PONTIAC, ILLINOIS.

The Pontiac Chautauqua Assembly of Pontiac, Ill., A. C. Folsom, Superintendent, held a sixteen-day session this year, one of the most successful it ever has had. The attendance was as good as last year. Work was done in departments, the divisions being Manual Training, Kindergarten, Boys' Club, Girls' Club, W. C. T. U. School of Methods, Reform Congress, Popular Science, Normal Bible, Economics, and Health. Dr. George E. Vincent gave the Recognition Day address on "The Larger Selfishness." There were two C. L. S. C. graduates. Miss Meddie Ovington Hamilton was the C. L. S. C. representative, and conducted a series of eleven Round Tables in which the classic and romantic influence on English literature and art was emphasized. The enrollment of readers for the coming year was satisfactory to the organizers.

KOKOMO, INDIANA.

The Chautauqua of Kokomo, Indiana, was of ten days duration and had an attendance 50 per cent. greater than last year. Bryan, Temperance, and Chautauqua Days were made special occasions. The work was conducted through four schools, Domestic Science, Painting, Arts and Crafts, and Physical Culture. Pres. George E. Vincent of Chautauqua Institution gave the Recognition Day address on "The Larger Selfishness" before an audience which gathered to honor the nineteen graduates of the Reading Course.

The new representative of the C. L. S. C. is Mrs. John E. Moore. The Auditorium was enlarged this year and a large additional number of tents was required by the increased attendance. About 1,400 tickets have been subscribed for next year.

CHARLES CITY, IOWA.

The Charles City Chautauqua held a twelve-days' session from August 3-14th inclusive. They report no special weeks or days, but endeavored to make "every day a good one." A Model Sunday School was organized and conducted on every morning, and physical culture classes were also a feature of the school work.

OTTAWA, KANSAS.

Ten feet of water on the grounds for ten days, damaged buildings, and drift from the flood was the discouraging condition at Ottawa five days before the opening date. Nevertheless the undaunted managers with characteristic energy had everything in shape again for the official opening on July 19th, in the auditorium, which was decorated with flags and bunting, and the people rallied to the support of this high grade assembly. Among the departments of the Summer Schools may be mentioned the Bible and Sunday School Departments in charge of Dr. Jesse L. Hurlbut of Newark, N. J.; Department of Literature conducted by Dr. Frank Hyatt Smith of Buffalo, N. Y.; and the Missionary and W. C. T. U. Departments. The C. L. S. C. Department, under the leadership of Mrs. Frank W. Bartlett of Kansas City, Kansas, had a strong program for each Round Table, able speakers appearing at these C. L. S. C. hours. The culminating event was the class banquet at which sixty covers were laid. The toasts were exceptionally interesting and were as follows: Greeting to Guests, The Importance of Chautauqua Work, Overcoming Difficulties, Genuine Culture, The Importance of the Humanities, and Tenacity of Purpose. This Chautauqua has always been a great factor in uplifting the intellectual and moral tone of the community.

STERLING, KANSAS.

The Arkansas Valley Chautauqua was held at Sterling, Kansas, July 27-August 6, inclusive. The regular attendance was above that of last year and all department work showed increased interest. Schools were as follows: Literature, Bible, Music, Fine Arts, Domestic Science, Nature Study, Story Tellers, W. C. T. U.—an unusual number for so young a Chautauqua, and these schools furnish the backbone of the Chautauqua spirit which is quite strong in Sterling. Miss Jane Parkinson was the C. L. S. C. representative and an enrollment of thirty-three was secured for the Reading Circle. The Round Table hour at 6:45 p. m. was generally occupied by the speaker of the afternoon, followed by Reading Circle work by Miss Parkinson. The Music School did exceptionally good work, training several choruses and individuals for platform work and producing a cantata. The Story Tellers' hour was something new and proved a great success with the children. Strong people handled all the school work.

The lecture and entertainment talent were all good, but not spectacular. The attendance therefore was uniform for ten days, increasing a little each day until the end.

The Chautauqua has no regular buildings, but the people seem to enjoy the big tent as much and more than they would an audito-

rium. Plans are already under way for next year's assembly, five hundred season tickets are pledged, and six hundred dollars' worth of new stock is subscribed.

MEXICO, MISSOURI.

The Chautauqua Assembly of Mexico, Mo., had a ten-days' session at which the attendance was more than double that of any previous year. Kryl's Band Day and Bryan Day, when a hundred Chautauquans enjoyed a picnic, were special occasions. The Recognition Day address was given by Prof. Paul Pearson, who spoke on "Poetry and its Uses." There were four graduates. The classes in kindergarten, physical culture, gymnastic dancing, and Bible were all full and popular. Mrs. Risser of Des Moines conducted a few of the Round Tables, and Mrs. J. Durkee of Mexico led or arranged the rest. Two of them discussed Greek literature, one touched on the possibilities of federated clubs, and another on "Some Powers of the Federal Government," under the charge of Judge Robertson of Mexico, drew a large audience of men. The value of the Chautauqua as an institution has been so impressed upon the townspeople by the success of this year's meeting that they are determined to make it a permanent feature of the summer life of the community. Mrs. J. E. Durkee of Mexico is the secretary in charge.

WATHENA-ST. JOSEPH, NEBRASKA.

The Wathena-St. Joseph Chautauqua held a nine-days' meeting this year with ideal weather and a popular program. Rev. Mr. Renn of Atchison, Kans., gave the Recognition Day address when five readers graduated. Dr. Troxell was superintendent of the C. L. S. C. department. He made daily Round Tables a feature of his work and secured a good enrollment for the year. In honor of the Class of '09 the alumni gave a banquet at which Hon. W. J. Bryan was a distinguished guest. The Young People's department and the department for Bible study were both active and profitable. The lighting of the tabernacle with gas added greatly to the convenience of the Assembly. A. W. Themanson is the secretary of this Chautauqua.

CRESTON, IOWA.

At Creston, Iowa, Recognition Day on August 4 was well attended. Dr. Arthur C. Henderson spoke on the subject, "Some Things Worth While." Mrs. Will Kecknor presided and presented diplomas to twelve ladies, graduates of the "Progressive" and "Cosmopolitan" Chautauqua Circles.

Talk About Books

PARSIMONY IN NUTRITION. Sir James Crichton-Browne, M. D., LL. D., F. R. S. New York: Funk and Wagnalls Company. Pp. III. Price 75 cents.

This book is drawn from the Presidential Address to the Section of Preventive Medicine at the meeting of the Royal Institute of Public Health at Buxton, England, in July, 1908, which was subsequently revised and expanded by the author. It is an interesting contribution to a subject which has of late been widely considered by readers and housekeepers. This is the general question of diet, particularly as related to the theory that people eat too rapidly and too

much. The book is an attempt at an answer to the work and writings of two Americans, Mr. Horace Fletcher, and Professor Chittenden of Yale. The author attempts to dispose of Mr. Fletcher quite casually, using as his chief weapons epigram and academic superiority. Having thus handled the subject of mastication, he turns to Professor Chittenden whom he treats with more respect and to whom his answer is, therefore, worthy of more attention. The book is one of interesting illustrative material, but it is like many of the answers to the popular advocates of Bacon's claims as a dramatist. If the subject is worth treating at all, it is worth treating in a more temperate and scientific manner as a whole than that which characterizes the present book.

ST. BOTOLPH'S TOWN. AN ACCOUNT OF THE OLD BOSTON IN COLONIAL DAYS. Mary Caroline Crawford. L. C. Page & Company: Boston. Pp. 266. Price \$2.50.

This book is a further contribution to the interesting series of social histories which Mrs. Crawford has been up-building. It presents little in the way of new material, but rearranges with reference to her particular subject much data that is miscellaneous and disconnected in the minds of those who possess it at all. In point of intelligibility perhaps the chief defect is that it presupposes more than the average reader knows in the way of Colonial fact and tradition. The thing is done in a very human way and presents a series of vividly interesting figures against the picturesque background of the Old Bay State. The book is a delight to the eye and the hand, except for a somewhat tinselly binding.

ETHICS. By John Dewey, Professor of Philosophy in Columbia University, and James H. Tufts, Professor of Philosophy in the University of Chicago. New York: Henry Holt & Co.

This valuable text book illustrates how there can be progress in the moral life. It shows the evolution of morality. Ethics in its fullest sense, includes the relations of man to God as well as to his fellow man. It is in connection with this last that new relations arise in the growing complexity of modern civilization. The literature of Ethics shows that it has been connected too closely with Theology. It has failed to receive separate treatment. The reason for this is that with hardly an exception, Middle Age writers made Ethics subservient to theological doctrine and speculation; Abelard with wise courage being the first and the notable exception. Later and more modern writers have unfortunately followed the early and theologic trend. It has been only in comparatively recent years that more scientific methods have been applied to the moral order. The result of this subordination of one department of science to another, has not been of any advantage to either. An extreme illustration of feeble grasp and timid treatment of Ethics is fur-

nished us in the case of Paley; however the value, as well the deficiencies of this author and his school, receive just and fair discussion in the volume before us.

The history of the development of the moral order given by our authors is interesting. It is as full as the limitations of a text book could admit. We think, however, they do not credit the Hebrew with as large a conception of moral principle as the facts demand. They remark in a note that "the Hebrew and Greek words for 'sin' both mean to miss." This fails to fully express the Hebrew conception of moral evil. The Hebrew language employs in the Old Testament not less than nine words to express different phases of sin; "to miss" or "to come short" being but one of these. The discussion of Group Morality, and the transition from group morality to individualism, is illuminating and of profound interest, and should be read by anyone unacquainted with this aspect of ethical development.

Profs. Dewey and Tufts devote considerable space (but by no means too much) to the interrelations of Ethics and Economics. The exigencies of this commercial age, and the growing complexity of our present modern social order, demand that our ethical writers give the fullest and frankest attention to these interdependencies. The atmosphere needs clearing. Yet it is one of the reassuring signs of the times, that of late we have had evidence that we have courts of law which are not nebulous.

The last chapter of the book, that on the Family, is sane and healthful, and is brought by our authors into alignment with conditions and problems of our time. On this basal part of our civilization the discussion is judicial and elevating. We wish we had the space here, for quotation; it would afford us pleasure to illustrate this last statement.

This work of Professors Dewey and Tufts, one of the American Science series issued by Henry Holt & Company, can safely be adopted as a text book by our higher institutions of learning, although at times the amount of material is greater than is necessary. The bibliographies are valuable, being brought down as near as possible to date of publication, and, while not intended to be exhaustive, are yet sufficiently full for most students of Ethics.

WHEN RAILROADS WERE NEW. Charles Frederick Carter. New York: Henry Holt and Company. Price \$2.00 net. The first illustration is striking, for in one picture there is a hotel, station, stage coach, canal and early railroad train. The carriage of the stage coach and the carriage of the cars are very much alike and one is carried back in imagination to the time described by the title of this book. The story of the beginning of the railroads in America reads like an Arabian tale to us. This book gives the first period of railroading; beginning with the Baltimore and Ohio and

ending with the Canadian Pacific. It is amusing to us to see how suspiciously every new improvement was received, even by employes themselves, for instance, when on a train of the Erie, the conductor desired to signal to the engineer to stop and devised the idea of stringing a rope to the engine, with a stick at the end of it; the engineer would not pay any attention to the dangling stick, but cut the rope and threw the stick away. The first idea of bell rope was not put into effective operation until the conductor thrashed the engineer into submission to his orders.

It was also true of the use of the telegraph. The superintendent of the Erie was on Conductor Stewart's train, bound west, on September 22, 1851. They were to pass the east-bound at Turner's. As the express was not there the superintendent, Charles Minot, telegraphed to Goshen, 14 miles west. On receiving a negative answer he wrote the first telegraphic train order ever penned: "Hold east-bound train till further orders." Then he ordered Conductor Stewart to run to Goshen. The conductor showed his orders to Engineer Isaac Lewis, who read it and replied: "Do I look like a —— fool?" It was necessary for the superintendent to take the engine and run the train himself, while the engineer took refuge in the rear seat of the last car, where he would have some chance for his life "when the inevitable collision occurred." The things now so common and necessary in railroading were not quickly received. In this book there is much history of intense and romantic interest. All the beginnings in struggle and triumph of the new great systems are related, and the illustrations give vividly the appearance of the forerunners of the great and almost intelligent engine of today. The book has all the interest of a novel.

THE FRESH WATER AQUARIUM AND ITS INHABITANTS. A Guide for the Amateur Aquarist. By Otto Eggeling and Frederick Ehrenberg. New York: Henry Holt & Co. \$2 net.

The botanist with his *hortus sicous*—dried specimens—the ornithologist and the entomologist are all subject to limitations in their pleasure and studies because their collections can only be collections of the dead. The aquarist can have all seasons for his pleasurable occupation and in his opportunity for study is superior to him who seeks his specimens afield and forcibly tears them from their habitat, devitalized. It is not possible to study many of the habits of water species such for instance as the water beetles and the caddis fly without the assistance of the aquarium; the same is true of aquatic plants, notably such as the bladder wort (*utricularis*) of which this reviewer has some interesting recollections.

